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THE MISSIONARY HERALD

Volume C AUGUST, 1904 Number 8

A PRELIMINARY notice of the next Annual Meeting of the Board will be found on the cover of this number, giving the invitation sent out by the Committee of Arrangements at Grinnell. The committee are making extensive plans for receiving the Board, and they are hoping to secure a large attendance of friends from both the East and the West. The opportunity of combining this meeting of the Board with the sessions of the National Congregational Council at Des Moines, with a possible side trip to St. Louis for the great exhibition, is such as will attract many to make the journey. The sessions of the Board will necessarily be somewhat abbreviated, so as not to interfere with the Council, but we believe they will be as full of interest and value as any that have ever been held. The arrangements with the railroads as to fares have not been completed, but it is expected that favorable terms will be obtained.

The Annual Meeting

THE *Morning Star* by this time, we trust, is far on her way toward Micronesia. The cable dispatch received from Fayal announced the successful passage of the first stage of the journey, the vessel proving most satisfactory, and the whole company on board were in good health. May the winds and the seas favor the speedy passage of the craft in which so many hearts are interested and for which so many prayers are offered. Later. *Star* at Port Said, July 9.

The Morning Star

THE reports have reached us of the arrival in Johannesburg of the first company of Chinese laborers imported to work in the mines. One thousand and forty-nine arrived at Durban on one vessel, and 300 of them were taken at once to Johannesburg and placed in one of the compounds. Three deaths occurred from that dread disease, *beriberi*, and there were other cases among these laborers. Our readers are aware that these laborers are brought to Africa against the almost unanimous protest of the colonies and at the demand of the mine owners of the Transvaal. The British government, for assenting to this importation of Chinese laborers, is attacked most vigorously in Parliament and throughout the United Kingdom, and the issue will unquestionably figure largely in the next general election which seems to be impending. The fact was stated in the British House of Lords that among these Chinese laborers who have been brought to Africa not one had brought his wife or family with him. The whole scheme is denounced as a form of slavery.

Chinese Labor in South Africa

A Ruk Newspaper

A NEW paper reaches our table as an exchange, entitled *Tawropua An Manau*. It is published at Kutua, Ruk, Micronesia, and is a very neat paper of four pages, 8 x 11 inches in size. We cannot read a line of it, but occasionally a name appears which shows that the publication is designed to reach the islanders west of Ponape where our missionaries are laboring. It surely is a sign of progress that such a paper has any support among islands which twenty-five years ago were in the depths of degradation. It apparently is issued quarterly.

The Filling of the Teapot

FRIENDS will call to mind the old tea set of beaten silver given last year for the work in Marsovan, and the call made by President Tracy that the silver teapot be filled with gold, to be used for the better establishment of the self-help department in Anatolia College. With pleasure we report that, of the six thousand dollars required, well-nigh half has gone into the teapot or has been pledged. All names of contributors, when given, are preserved, with the idea of a special record on the accomplishment of the object. The sum of ten dollars furnishes, and fifty dollars establishes, sustains, and *names* a bench, at which four students will work each day for their own support in education. Gifts for the "teapot" may be sent to Pres. C. C. Tracy, or F. H. Wiggin, 14 Beacon St., Boston, Mass.

A Zulu Pastor

THE Zulu Mission as well as the large body of African Congregational churches in Natal are mourning over the death of Rev. Sunguza Nyuswa, pastor of the Umtwalume church, a church of 595 members. He was a man of great modesty, and most useful in his own church and in the councils of the churches of the colony. The members of the recent deputation to Africa were much impressed by what they saw and heard of this Zulu pastor. He was a man of vigorous intellect, clear in judgment, and filled with the missionary spirit. It was under his fostering care that the church at Pretoria, in the Transvaal, was gathered and organized, and he followed some of the converts at that station to their homes in the vicinity of Delagoa Bay. It was there that he contracted the malaria which ultimately terminated his life. May God raise up many others like Pastor Nyuswa.

From the Gilbert Islands

A BRIEF note from Mr. Walkup, written on board the *Hiram Bingham*, then at Tapituea, reports that he is waiting anxiously for the new *Morning Star*, not then knowing that such a vessel was any more than planned for. He reports that the British governor of the Gilbert Islands is still ruling in a way that hinders the Christian work, giving no chance for the teachers to gain the children. Rev. Mr. Goward, of the London Mission on Beru, in the southern Gilberts, reports that they have 271 pupils in school. We trust that when the *Morning Star* is able to serve our Micronesian Mission as it ought to be served, better reports will come from these islands.

Financial

Our readers will be glad to find that there has been a slight increase in donations in the month of June, but will be sorry that it is so slight. Last year the Board was saved from debt only by many and generous special gifts from individuals and churches in July and August, while the legacy receipts amounted to about $55,000 for the two months. No such sum from legacies is now in sight, and receipts in this department will probably make a lower record than for many years. Friends in every part of the country are rallying to meet the need. Many individual gifts have been promised, and not a few churches have made, or are planning to make, special offerings before August 31. This movement, so welcome and so much needed, can only be successful if many more join in it. It is hoped that every reader of this paragraph will aid to some extent, large or small, at this critical time, and that all the friends of the Board will pray that the peril of a debt may be averted.

	June, 1903	June, 1904
Donations	$38,461.81	$40,945.73
Legacies	2,315.77	2,197.94
	$40,777.58	$43,143.67
	10 mos., 1903	10 mos., 1904
Donations	$443,370.44	$423,866.46
Legacies	66,208.22	69,597.69
	$509,578.66	$493,464.15

Decrease in donations for ten months, $19,503.98; increase in legacies, $3,389.47; total decrease, $16,114.51.

Unhoused

Many of our missionaries are doing their work under conditions which would seem to render success impossible. They have not the supplies that are essential, and yet they are laboring with hope. Dr. McCord, of the Zulu Mission, has recently removed from Amanzimtote to Durban and opened a dispensary there, and during the first month had 265 consultations; but the waiting room of his dispensary is in the middle of the street in front of his house, where the patients sit while waiting their turn, and where the native evangelist has his only opportunity of talking with them. In the case of a severe operation, requiring the stay of the patient for a few days at least, it is necessary for the doctor to turn his small house into a hospital. This, as he well remarks, is not an "ideal procedure." Buildings for a hospital and dispensary are greatly needed there, as in several other of our missions.

From Japan

Amid reports from Japan of naval and military operations, our missionaries are sending accounts of their busy employment in Christian work. This work, they say, is going on finely. Of course much of it has to do with the ministering to the soldiers *in transitu*, or to the households of the soldiers who are at the front. The missionary ladies are devoting a good deal of their time, directly and indirectly, to work for the soldiers, thus coming into intimate and friendly relationship with the leading ladies of Japan, the wives of the officials and

of prominent citizens. Nothing could be better as bringing them into touch with people of wide influence throughout the empire.

A Fitting Memorial

The classes of Yale College and the Sheffield Scientific School, of which Rev. Horace T. Pitkin was a member, have united in placing in Yale's new Memorial Hall a beautiful bronze medallion, set in marble, in memory of their beloved classmate. In the midst of the Commencement exercises at Yale, and in the presence of a distinguished company, the tablet was presented by Rev. Oliver H. Bronson, of Simsbury, Conn., in behalf of his classmates, and accepted by President Hadley in behalf of the president and fellows of the university. It was a memorable occasion, worthy of the noble Christian martyr whose brave service was recalled, and worthy of the great university that so honors the memory of one of its manliest graduates, whose short life illustrated what is best in the Christian training given in that institution. The following is the inscription on the slab: —

In Memory of

HORACE TRACY PITKIN

Born in 1869 at Philadelphia

Graduated in 1888 at Exeter Academy; at Yale in 1896

Three Years Missionary in China. Killed at His Post in Pao-ting-fu by the Boxers, 1 July, 1900

"Whosoever shall lose his life for my sake and the gospel's, the same shall find it."

Slaughter in Eastern Turkey

The London *Times* reports, on information received from Constantinople, that no fewer than 3,000 Armenians, men, women, and children, were killed in the district of Sassoun between April 25 and May 29, and that fifty Armenian villages were destroyed. Thirty-one shops in the town of Moosh belonging to Armenians were said to have been demolished, and nothing but the intervention of the French consul at Moosh prevented a big massacre near that town. Protests are coming from the Gregorian patriarch as well as from Armenian bishops in Persia, and the latter have invited the interposition of the United States for the protection of their coreligionists in Eastern Turkey. The situation is indeed very grave, yet, so far as we have information, our own missionaries in Eastern Turkey are not molested in their work.

Death of Mr. Coillard

With great sadness we must record the death of Rev. François Coillard, of the French Mission among the Barotse, on the Zambesi River. The tidings were received by telegraph, and the only particular given is that his death occurred on May 27. Mr. Coillard will be classed among the eminent missionaries of the world as a man of greatest energy and devotion, prosecuting his work for years under circumstances seemingly most unpropitious. He has labored for the Basutos and Barotse with a patience and persistence which

we can only characterize as sublime. The story of his experiences told in his remarkable volume, "On the Threshold of Central Africa," is most thrilling. We fear that when full reports of his end are received, it will be found that some recent trying experiences in his mission were the means of hastening his end. Mr. Coillard's life is so remarkable that we propose to give some details of it in a subsequent issue.

Christians Are Truthful

The correspondents of the British newspapers who are with the Japanese army in Korea and Manchuria are giving some testimony as to the influence of Christian missionaries both upon the people and the officials. The war correspondent of the London *Daily Mail* writes: "I found striking evidence of the good work done here by the American missionaries. As I rested in the village, people would steal forth putting the question, with faces luminous with hope, 'Are you a Jesus man?' To them the name of Christ, now as ever, meant comfort for the afflicted and safety for the forsaken." In connection with this the London *Times* states a remarkable fact, which is corroborated by an Anglican bishop in Japan, that the military authorities require that the interpreters furnished the foreign correspondents with the army must be Christians. The reason given for this in the *Church Missionary Intelligencer* is that many interpreters heretofore employed have proved dishonest and have deceived the correspondents by their falsehoods. This order for the employment only of Christian interpreters was issued in the belief that their translations would be trustworthy.

China and the War in the East

Our missionaries write in good cheer from all parts of North China. Dr. Arthur H. Smith presents the situation as it appears to himself and his associates: "The war does not directly affect us as yet, though it is impossible to say what may not happen in the course of time. The elements in China are so numerous, so diverse, so inflammable, and so little comprehensible, that it is well to refrain from any prophecies. At the present moment the refusal to pay taxes in this province [Chihli] is causing the most agitating rumors, such as that the provincial capital is besieged, etc., as indeed it may be at some time or other." But our brethren are prosecuting the work hopefully, and with no apprehension of disturbance.

The Gospel and Slavery

The death of Sir Henry M. Stanley has brought out many interesting incidents connected with the life of this intrepid explorer, one of which is well worthy of consideration by those who are questioning the value of missionary work. When Stanley had returned to Zanzibar, after bringing back to that port his followers who had accompanied him across the continent, he was the guest of officers of a British man-of-war employed in suppressing the slave trade. At this naval mess, which certainly was not a place where the sentiment he uttered would be likely to meet special applause, he said: "The true way, and the best way, to stop the slave traffic is to multiply mission stations in the interior. You

will never stop slavery in Africa until you mark the country with the sign of the cross. Wherever the missionary goes slavery is doomed."

Re-enforcements

We can chronicle in this issue the departure of two new missionaries, with their wives, to enter upon service abroad. Rev. and Mrs. Alden H. Clark sailed from New York July 16. Mr. Clark is the son of Professor Clark of Columbia College, but was born at Minneapolis in 1878, removing early in life to Northampton, Mass., where he united with the First Church when fourteen years of age. He entered Amherst College in 1896, and throughout his course had much to do with Young Men's Christian Association work. He was greatly impressed by the Student Conferences at Northfield. After graduation in 1900 he remained at Amherst as secretary of the Young Men's Christian Association, and subsequently became assistant pastor of the Scarboro Presbyterian church in New York. Later on he entered Union Theological Seminary, and was graduated therefrom in 1903, and has since pursued a postgraduate course. Mrs. Clark, whose maiden name was Mary S. Whitcomb, was born at Malden, Mass. She united with the Union Congregational Church of Boston at the age of eight years, and after study in the public schools of Boston and Brookline she entered Smith College, from which she

REV. AND MRS. ALDEN H. CLARK

was graduated in 1900. She engaged in library work in Springfield, Mass., and subsequently in settlement work in New York City. Mr. and Mrs. Clark were married May 14, and Mr. Clark was ordained at the Plymouth Church, Minneapolis, Rev. L. H. Hallock, D.D., pastor, on May 25, and they go as the representatives of that church to labor in the Marathi Mission.

These new helpers come with high commendations as to their qualifications for the important work they are to undertake in this mission.

On the 7th of July there sailed from New York Rev. and Mrs. Henry A. Neipp, to join the West Central African Mission. Mr. Neipp was born in Neuchâtel, Switzerland, in 1874, coming to the United States in 1894. Four

REV. AND MRS. HENRY A. NEIPP

years later he went to West Africa under the Phil-African Liberators' League. Failing of adequate support through the League, Mr. and Mrs. Neipp voluntarily withdrew and made a visit to our mission in Bailundu, where they commended themselves greatly to our missionaries. It was their most earnest desire to remain and become connected with our mission, but Mr. Neipp's health was impaired to such a degree that it seemed necessary for them to return to the United States. Here they have remained, engaging in study and varied labors, he having completed a course at the Gordon Missionary Training School of Boston. Mr. Neipp's earlier studies were pursued at Neuchâtel under Prof. G. Godet. He has had special training in industrial lines, and is competent to instruct in many mechanical arts. His native language is French, but he speaks also German and has some knowledge of Portuguese, as well as three years' practice in Umbundu. Now that his health is completely restored he has gladly accepted appointment to the West Central African Mission, and is in every way prepared for the special lines of work which may be needed in connection with our mission, which most cordially welcomes the return of this excellent couple. Mrs. Frederica L. Neipp was born in Germany, and speaks the French and German languages equally well with the English, and will be a most efficient co-worker with her

husband. In view of the withdrawal from the mission of Dr. and Mrs. Massey, on account of the state of Mrs. Massey's health, and the absence of Dr. and Mrs. Wellman, which we trust will be but temporary, this reënforcement for the West Central African Mission is most opportune.

Mission Conference in South Africa

From the 13th to the 20th of July a general conference of missionaries in South Africa was to be held at Johannesburg, Transvaal, and the gathering was expected to be one of great importance and to result in a more vigorous prosecution of Christian work in all the southern portion of the continent.

The Indian Presbyterian Church

A hopeful sign appears in India in the progress of negotiations for the union of various branches of Presbyterians. It is now planned to hold a meeting in December next for the organization of a General Assembly, to have jurisdiction of all the presbyteries, this Assembly to be independent of foreign ecclesiastical control. Foreign names will be dropped, such as Scotch, Irish, English, and American, and the Indian Presbyterian Church, including missionaries and native ministers, will be a new organization and not an appendix to one thousands of miles away. This is certainly a step forward toward that union between all His disciples for which the Master prayed.

Not so Superstitious

The *Christian Express* of Southern Africa recalls a paragraph in a letter from the famous explorer in Central Africa, Sir Richard Burton, in 1854, in which he refers to the fact that the Somalis believe that the mosquito bites bring on deadly fevers. Burton added, "The superstition probably rises from the fact that mosquitoes and fevers become formidable about the same time." The *Christian Express* calls attention to the fact that the despised "superstition" of the Somalis has a solid foundation, and that this should be a warning not to reject too hastily the observations of so-called savages.

Representatives of all Religions in Japan

By Rev. J. H. DeForest, D.D., of Sendai

In the midst of exciting news of battles beyond the Yalu and of the investment of Port Arthur, a meeting every way memorable has just been held in Tokyo by representatives of the three religions — Buddhism, Shintoism, and Christianity.

It is unique that war should bring together from all parts of the empire the leaders of these differing religions, and yet more unique that they should gather in order to publish to the world the real purpose of this war. It is the governments of conflicting nations that generally proclaim to the world what they are fighting for, and both Japan and Russia have officially done this. But besides these official proclamations of the purposes of this war, loud voices have been raised in Russia that this is a war of Christianity against Buddhism, and Emperor William's "yellow peril" has emphasized the possibility of a race war — the yellows against the whites. And it is to announce

emphatically to the world that, so far as Japan is concerned, this war has nothing to do with differences between religions or races, that this meeting was held.

Hundreds of Buddhist priests were present, representing the learning and influence of their strong religion. One, eighty-four years old, the head of the Zen sect, was the honorary chairman. Among their speakers was that beloved heretic, Murakami Sensho, who was excommunicated from his sect a few years ago for his too free interpretations of the historic past. He has recently written, on reverent rationalistic lines, a "Life of Shaka." He is one of the scholars and orators of modern Japanese Buddhism. Careless of his appearance, with two weeks of unshaven beard, he affirmed that religion never can make war. If it did, by that very act it ceased to be religion, since every religion worthy of the name stood for peace. But nations make war, and when they do it is the duty of religion to see that the war is waged for better and more permanent peace.

Ouchi Seiron, a Buddhist philosopher of high fame, dressed in foreign clothes and wearing his chain of beads on his wrist, charmed the audience with his historic proofs that this war could not possibly be one of yellows against whites. He showed that there had been a yellow peril which in ages long past had scourged not only Europe, but had equally brought disasters to the civilizations of Asia. "And the yellows that did that evil work have at last become part and parcel of the Russian empire of today. So that the real yellow peril now comes from Russia, the heir of the ancient yellow scourge. The Russians, indeed, are the white-faced yellows, a peril now as then to all civilization, while we are the yellow-faced whites, a true part of the modern world's life. We want all nations to know that we are the friends of liberty and progress throughout the world."

There were present two speakers who were at the Chicago Parliament of Religions, one a Shintoist, the other a Christian. Mr. Shibata, the Shintoist, said that this meeting was the result of Christ's great teaching of love, Shaka's great doctrine of pity, and Shintoist sincerity. Mr. Kozaki, the Christian, called attention to the fact that the Chicago Parliament of Religions was held in time of peace, while this one was in time of war, at the greatest crisis that ever happened in the nation's life. "Japan stands for civil and religious liberty, while Russia represents the very opposite. Our constitution permits any kind of religious faith, and we are a unit in fighting for the liberties we have gained."

Protestant missionaries were on the committee and were well represented at the meeting. Dr. Imbrie set forth the situation with rare skill and power. "The objects of the war are two — the security of the empire, and the permanent peace of the East. It has nothing whatever to do with differences between races or religions, as this meeting conclusively proves." Dr. Imbrie went on to say that Premier Katsura, on hearing that he was soon to return to the United States, summoned him to an interview, in which the premier wished him to say to the people of the States that Japan has no other objects in this war than the two just mentioned, and that he said this, not as an in-

dividual, but as the prime minister of Japan, and also as the representative of the mind of his Majesty, the emperor. So that no higher proof can be given of the sincerity of Japan's purpose than is given in the guarantees of her constitution, in the course of her recent history, and in the word of her emperor.

After several other distinguished speakers, Buddhist and Christian, the mayor of Tokyo congratulated the promoters of the meeting on its splendid success, and the governor of Tokyo Fu said that such a meeting would be most helpful to the whole empire.

The resolution enthusiastically passed was as follows: —

The war now existing between Japan and Russia has for its object, on the part of Japan, the security of the empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the civilization of the world. With differences between races or religions it has nothing whatever to do. We, therefore, meeting together without distinction of race or religion, agree that we will endeavor to publish to the world, each in a manner accordant with the methods observed in the religious body to which he belongs, the real purpose of the present war as now described. We also express a most earnest desire for the speedy accomplishment of an honorable peace.

One cannot but raise the question, Could such a meeting be held in St. Petersburg, with Orthodox Greeks, Jews, Stundists, Lutherans, and Catholics giving to the world such an exhibition of free speech and such sentiments of catholicity? One such meeting in any part of Russia would do more to hasten permanent peace than a dozen victories on either side can now do. Yet, as one of the speakers truly said, "A meeting like this can be held in every city of Japan."

This meeting means much more than appears on the face of the resolution. It had been stated, now and then, in various magazines that Christianity was one of the religions of Japan, but in view of the comparatively small number of Christians (200,000), and of the short time Christianity has been permitted (not thirty years), it has seemed a rather large claim to make. Here, however, is a meeting of the representatives of all religions in Japan, called by a committee of Buddhists, Shintoists, and Christians, and these Buddhists and Shintoists in referring to our religion call it, not the Jesus' religion (Yaso Kyo), as they used to, in disparagement or contempt, but Christ's religion (Kirisuto Kyo) or Christianity, as it is called throughout the world. A vast change has come over the attitude of Buddhists and Shintoists towards Christianity. They now recognize it as one of the three religious forces that are shaping new Japan.

In this connection attention may well be called to the fact that in the army and navy of Japan Christian soldiers fight side by side with the rest. The following story is one of several that have just come to hand: A young lieutenant of the Imperial Guards, in a recent letter to his Tokyo pastor, tells how, in a lull between the engagements which preceded the crossing of the Yalu River, he, one Sunday morning, ascended a hill overlooking the Russian lines, and as he sat watching the enemy read three chapters from his pocket Testament. Certainly this is no war of religions. And as certain is it that it is no conflict between races.

THE VILLAGE OF SARDOVAN

A Typical Greek Village

By Rev. Charles T. Riggs, of Constantinople

Nestled among the hills rising between the fertile valley of the Sakaria, or Saugarius, River and the beautiful Sabauja Lake is the village of Sardovan. Within sight from the village "green," and within easy walking distance is the city of Adabazar, where the evangelical work has met with so much success, and where the girls' boarding school is a monument to the ability and devotion of its only principal, Miss Farnham. But while the Protestants of Adabazar, with scarcely an exception, are Armenians, the little company of believers in Sardovan is composed entirely of Greeks. In fact, the 1,500 inhabitants of the place are all Greeks, descendants of settlers from Thessaly. Farmers they are, and silk raisers, exporting quantities of corn and tobacco as well as silk cocoons. They have kept to a great extent their own Thessalian dialect of Greek, though it is corrupted with Turkish, and rather hard at times for an outsider to unravel.

Rather more than a quarter century ago, evangelical truth first found its way there; and the new doctrine found bitter persecutors ready to stimulate its advance. For, in the words of another, "Opposition is oxygen to a burning enthusiasm." Failing to frighten or drive back into "Orthodoxy" those who had seen the new light, this opposition ceased, and now for several years there has been little or no persecution here. The handful had grown to a chapelful, a dozen years ago. But when there seems to be peace without, Satan is often working within. One of those parasitical forms of sectarianism,

which never appears in Turkey except to try to split the evangelical church, came in in the form of Sabbatarianism, and a rather serious division was the result. The offshoot has dwindled in power and influence since, and there seems to be hope of ultimate reabsorption. But for a time these simple-minded sons of the soil were severely tried in spirit.

PROTESTANT CHURCH AT SARDOVAN

One more fiery trial, and a more dangerous one, was before the little flock. The man who was both preacher and teacher for them was one of themselves, who had never brought his own wife over from her old sacerdotalism; it is, therefore, easy to imagine how slight was his evangelical influence in the village. But on occasion he could preach a good sermon; and then he was "cheap," so he held his position. But he proved a wolf in sheep's clothing, and finally ran away leaving a most unsavory reputation and some large debts. The first visit of the writer to this place was within a week after this preacher had left. The church was stunned, the entire community scandalized, and the future very problematical. During the régime of this man, scarcely a boy or girl from that village had been sent to any boarding or high school, for he did not encourage higher education. His own school was in very bad shape, having dwindled down almost to nothing. His wife, not being a religious person at all, had had no good influence on the women, nor had he himself given any time to pastoral work. We succeeded in placing there, within three months, a young Greek graduate of the mission theo-

logical seminary, and he has now been there some five months and things are beginning to look up. His sermons are spiritually helpful; and as a seal of his ministry seven new members were received at Easter time, among them the wife and son and daughter of the richest man in the village, himself already a church member. His teaching ability has brought into being a school of some thirty members; the scholars are surprised, and the parents pleased at the presence of real discipline once more. New life and enthusiasm are working in the community; two young men are planning to enter Anatolia College next fall, and two girls have been gladdened by the announcement of a Greek department to be opened in the Brousa Girls' School. Some of these girls have been ambitiously studying all alone; one of them eagerly read to me out of her English primer, which she has learned almost by heart with no school to go to, and if all pupils' faces shone as hers did then, teaching would be an inspiration.

A very interesting movement has started in Sardovan this year, in the shape of an anti-tobacco league. Tobacco is a government monopoly in

EASTER SPORTS AT SARDOVAN — THE VILLAGE DANCE

Turkey, and the price paid by the company the past season for tobacco was so small that several raisers in this village decided that it did not pay to raise it. In part, perhaps, to spite the tobacco *Régie*, but largely as a money-saving scheme, several young men banded themselves under an agreement not to smoke any more. These were from the Orthodox community; but the Prot-

estant young men, not to be outdone, formed a similar league, and tried to include all the men in the church, young and old. The movement is very deep and strong, and the young preacher has encouraged it heartily. He says to parents of pupils in his school: "So long as you smoke, I can say nothing to your boys to prevent their smoking too; if you will quit, I can forbid the boys also." As a result, there is hardly a Protestant left who uses the weed, and those who have stopped its use testify to the benefits accruing.

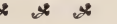
The village is singularly open to evangelistic effort. Religious conversation is very common in the coffee house kept by one of the church members, and this topic is often introduced by some member of the old Orthodox

EASTER SPORTS AT SARDOVAN — WRESTLING

church. The priest is very friendly with our preacher, and often calls on him, though he dares not come to the Protestant services for fear of losing his place. Many Orthodox Greeks attend services in our church, and open persecution is almost unknown. Drunkenness — a common enough sin in Greek villages — is rare here, and the worst foes now are stolid indifference and Sabbath desecration. Near by are also other Greek villages; one of these is noted as being composed of Armenian-speaking Greeks — a rare combination. The land is fertile, and there is little or no deep poverty in the village, though the wealthiest do not see much money during a year.

The one great and crying need of Sardovan is for a Bible-reader among the women. If no race can mount higher than its women, how true this is of a village. And yet for years the Protestant women of Sardovan have been

neglected, and very few of them today can even read. Their husbands are busy in the fields all day, and so are they themselves too often; and when they come back it is to cook the evening meal and spread the bedding on the floor for the night, and take care of the children — if last year's scarlet fever epidemic has left them any. Where is the chance to learn? But there are plenty of chances, if there were only a Bible-woman to go to their homes and teach them with much patience and short lessons. The present preacher is a young bachelor, prevented by social customs from visiting much at the homes, and for this reason he is well-nigh helpless with the women of his flock. What rich rewards follow the reading of God's Word in such homes hundreds of Bible-readers can testify. Shall we not send one, for at least one year, to Sardovan?



Education, Industrial and Kindergarten, in the Marathi Mission

By Rev. Theodore S. Lee, of Wai

[Mr. and Mrs. Lee, on reaching India in December last, spent some months at Ahmednagar, in the home of Mrs. Lee's father, Dr. R. A. Hume, engaged in the study of the language, and they are now to take up their work at Wai. In a letter addressed to the church at White Plains, N. Y., which church has adopted him as its missionary, Mr. Lee makes the following interesting comments upon educational work as he has seen it.]

THERE are as many things against industrial progress in this land as there are against the progress of pure religion. They are largely the same things. Among them caste stands first. It is a triumph on the part of Mr. Churchill, almost equal to bringing a man to be a Christian, that he has induced carpenters to defile their sacred hands by teaching their trade to boys of some other caste than their own. Then, too, it is a very great thing to give men economic liberty. And the one who teaches a man to earn an independent and adequate living saves him and his family from an oppression that has here crushed out even the spirit of anarchy, and gives him a chance to win a standard of living that is above the grade of animals in its material and moral level.

The practical sense as well as the ingenuity, enterprise, and efficiency of many of our missionaries is seen in the industrial work that is found at most every station. The school as well as the church has been found a Christianizing force. Now the shop and the factory are going to be used as a help in building up character of an accurate, honest, industrious, and self-reliant type. I see the awful need of teaching and preaching Christ and the Christian life, and regret that so much of the missionary's life is absorbed in looking out for institutions and enterprises and not in directly dealing with individuals. Here we have hundreds of boys and girls who are to be the men and women of the coming generation. They are going to determine the advance of Christianity in India. Yet in all the work that I have seen here in the mission I have been sorry to see that the missionary was unavoidably concerned and absorbed with the necessity of housing, clothing, and

feeding these young people to such an extent that the influence of his personality and character was not brought to bear upon them as one could desire or as their needs demand. This does not mean that the missionary is oblivious of this need or that all that he can do is not done, but simply that not enough can be done.

The greatest need of the people here today is a more thorough teaching and training in the things of the Christian life. To this end more missionaries are needed to train a large and efficient body of natives to work for their own people. At the same time there must be an economic change; that is, a man must have a chance to get the material conditions that will allow him to live in a civilized manner. A family of six, when it becomes Christian, will need two 8 x 10 feet rooms instead of one. They will need more cloth for their bodies. Also when they become aware of the fact that 40,000 out of the 47,000 who died last week from plague would not have died if they had not slept, eaten, and sat on the floor, they will want a couple of bedsteads, if not a low table and something to sit on. How are they to get these when the united labors of the family net thirty-three cents a week or day at most? One solution is to give them an idea that will let them make a machine that will work three times as fast as they can. Another is education, for here, as everywhere, knowledge has a commercial value.

I have seen not a little to make me admire the native Christians and to please me in the way that some of them are making things go with inadequate means and equipment. Froebel and many of his disciples would doubtless have found much to criticise in the methods of the native teacher of the school and the kindergarten at Hange. But if he had known that all that was being done for the little ones was the development of a few ideas the teacher had gained from a fortnight's stay with Miss Harding, of Sholapur, he would have selected the man to be one of his disciples, and would doubtless have sent him as an apostle to the children of India.

Probably one of the best kindergartens in India is the one which till recently has been under the charge of Miss Harding in Sholapur. She has no piano and no assistant who can play the baby organ, but she is nevertheless training several kindergartners and conducting a large school. On the morning that we were watching her children go through their exercises and games, with just as much to delight us in various little children as we would have found in an equal number of children in America, the principal of one of the city schools and a Brahman gentleman came to see the children at their games and work. They wanted the same thing for their schools. Where will they get the teachers? From Miss Harding and her associates. That is, Christian girls trained under her and in the mission schools will become the teachers in all kinds of schools, and have an influence over young lives that will never be wholly lost.

In this sphere is seen one of the ways in which Christian women are doing a good work for the people. For example: The other day I met a beautiful and charming woman, whose father, I believe, was one of the early converts. He was not a high caste man, but believed in educating his

children. Now this cultured daughter, who has studied at Oxford, England, as have most of the family, and mostly through their own enterprise, is the teacher of the wife, the daughter, and the daughter-in-law of the Rajah of Baroda. This is one of the most progressive and important of the native states, and here is a Christian woman occupying one of the most influential positions.

Again: In one of the most backward States there is a woman, who was once a missionary, who has charge of the children as a foster mother. This Miss Deisen has not an enviable or a safe position, for there is as constant intrigue at this Oriental, heathen court as there was at the court of Ahasuerus. She has begged the queen to allow her to eat other than the royal food. By saying that she was not worthy to eat the royal food, she gained permission to eat somewhere where she could be sure that the food was not poisoned. Her life is far from safe, but the natives know that a Christian woman's name and life is the only one that will remain unstained and true in their courts. This woman belongs to a hated people, as much as did Esther. The last census report of this State of Miraj showed such an increase in the number of Christians that the Brahmans have persuaded the king to do all that he can to check the advance. Some of these native counselors are incarnate devils and antichrists. I have seen some of them here. I cannot get away from the sensuous, beastly gleam that there is on some of their faces. I would as lief live in the same house with a cobra or a tiger as with them. Of course they hate the Presbyterian mission that is working in their State. Teaching and Christianity are the foes of tyranny. These things elevate the people and make them able to secure their rights. Therefore they forbid the mission to build a schoolhouse, a church, or even a dwelling house. But it may happen that sometime this Christian missionary, who is in the center of the royal family, will do for her people what Esther did for hers.

When the English government wants a woman to be the inspector of the girls' schools in some city, it is apt to get some girl who has received her training, in part at least, in some of the mission schools. In boys' schools, most of the teachers are Brahmans. Intellectually and religiously the Brahmans are as much the natural leaders of India as the nobility are of England in politics. But they are no more so, and the time is coming when the Christians are going to deprive them of their prestige. But this will take time.

I have been getting acquainted with some of the most earnest young men. I like them, and it strengthens one to feel that there are other young men of his own age who are working at the same problem. These men have not had the advantages that I have had from my cradle up, but they have made something of what has been theirs. They have some things perhaps that I have not, and can help me in what I try to do. If only every young fellow in the schools of the mission could go on and get a good training, then the next generation would see great advance. India's greatest need is strong, broad-minded, Christian leaders. To make these we need more missionaries.

DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

The Station Plan

For many years the missionary boards of the country have been searching for a plan by which individuals or churches might contribute money wisely for the support of a definite and known portion of foreign missionary work. The emphasis now being laid upon the obligation of every Christian to be a missionary in spirit, if not in the time, place, and character of his service, encourages individual men and women to give for a specific object. Still keener does this desire become when the argument of *substitution* or *personal representation* is pressed.

There can be no doubt that by many the sense of ownership and responsibility involved in sacrifice and gift for a definite work is stimulating to the spiritual life. This sense of proprietorship is an incentive to reading and study. It makes definite prayer for the worker or the work both natural and practicable. From the phase of missionary effort being supported, interest goes to similar effort in other lands, and finally related service in other countries. In other words, knowledge of missions expands from the specific or limited to the general and universal through giving to definite objects.

The two methods used chiefly in the past have been support of foreign missionaries and adoption of native workers. The first plan is usually designated by the Forward Movement. This method involves the adoption by a church, or a group of churches, of a missionary or missionary family, for whose support, through the treasury of the Board, the Christians of the contributing churches become responsible. The missionary becomes their foreign pastor, and they give and pray for his work as they do in support of their home pastor. By correspondence and visits while on furlough, their knowledge of the character and success of their foreign mission grows. They *own*, in a vital sense, a mission as real as if it were located in the slums of an American city or a needy section of their local community. Already several hundred Congregational churches are able to testify to the great benefits of this plan of promoting intelligent and liberal support of foreign missions.

The second method has been an adaptation of the former to the needs of the church or organization not capable of contributing a sum equivalent to the salary of a missionary. The Board has therefore assigned native workers for support to Sunday schools, Christian Endeavor Societies, small churches, and individuals, the benefits having proven to be like those attending the adoption of a missionary by a church. Because of certain natural difficulties encountered in getting information regarding these native workers, the American Board has now adopted the Station Plan, which is superior in all important respects, and is already proving a great blessing to those who have adopted it.

The Station Plan is so called because it involves support, by gifts, of all the native workers of a station, and not *one* native worker alone. A "station" is the town or city in which missionaries reside, and from which they work in dozens, or it may be scores, of villages within fifty miles, more or less, of the station city. All the money used to employ native workers in the whole region occupied by the station is divided into *shares* of $30 each. These shares are offered to Endeavor Societies, Sunday schools, churches,

groups of individuals, or others, and subscribers are registered as share or stockholders in the station chosen. A gift of as small a sum as two cents a week by thirty persons will enable them to own a share. But when any society or organization cannot subscribe for a whole share, the privileges of stockholders are granted for either one or two-thirds of a share.

The value of this plan will be set forth in a future issue of the *Missionary Herald*, with testimonies from those who have become stockholders, and a statement about the splendid methods of securing information from the station. In this connection attention is called to a new leaflet issued by the Young People's Department, entitled "How We Owned a Missionary."

Practical Results from Winona

The maxim that large achievements have small beginnings is nowhere better demonstrated than in the Winona Lake Conference of the Young People's Missionary Movement. There were 108 delegates in attendance from ten denominations. One person came from Oregon and others from the Dakotas and southwest Missouri. Fifteen came from the city of Dayton, O. Not less than thirty were persons who held official positions of large responsibility, including young people's secretaries of missionary boards, state missionary superintendents, and leaders of large districts.

While the conference opened with a dozen or more present who expected to become missionaries, at its close there were twenty-two. The missionary exhibit, which filled an entire building devoted to gymnasium purposes, served better than any other feature to suggest a well-rounded missionary policy for local as well as state leaders. Definite plans for a great mission study crusade were made for all the states of the Middle West as a result of the instruction given in the home and foreign mission study classes.

Not least among the results was the determination of delegates to reproduce the conference on a small scale, in different sections of the country, during the early fall and winter. The influence of this prospective effort can be foretold in part by the plans of the Dayton delegation. The delegates first organized themselves by choosing leaders. They then called a conference to consider the best methods of taking back to the young people's societies of Dayton and surrounding towns and cities the inspiration and practical suggestions received. A missionary institute was chosen as the best form of meeting. Approximate dates were named, leaders of state and national organizations invited, and a program outlined in the rough.

By this institute an effort will be made to train for two days all the missionary committees of the 150 young people's societies in Dayton and surrounding towns. The movement includes Christian Endeavor Societies, Baptist Young People's Unions, and Epworth Leagues. It has for its purpose the organization of mission study classes, the promotion of giving by young people through denominational channels, and giving strength and intelligent direction to the effort of local societies in enlisting the cöoperation of all the young of the churches in aggressive missionary work.

Such efforts alone will win to missions the great army of young people. And if no other result were to follow the Winona Conference, its service in this respect to the organized religious forces of young people in the Middle West will testify of its worth.

Holding the Ropes

THE supply of literature for missionary leaders and committees, in the past so fragmentary and inadequate, is now increasing in most satisfactory manner. Text-books for mission study classes among young people, like "Sunrise in the Sunrise Kingdom," by J. H. DeForest, our own missionary in Japan, are being produced each year and sold in increasingly large editions. Such a book as "Missionary Methods," by J. E. Adams, containing outlines for missionary meetings and a large number of charts, is invaluable to a wide-awake missionary committee. The published reports of the summer conferences of the Young People's Missionary Movement will meet a need long felt for an annual summary of young people's missionary endeavor.

In the book just published by Funk & Wagnalls Co., entitled "Holding the Ropes," written by Belle M. Brain, there is a wealth of information for missionary workers not surpassed by any treatment hitherto put in print. The papers contained in it were originally prepared for *The Missionary Review of the World.* They are now republished because of urgent request from many sources.

There are thirteen chapters, filling two hundred and six well-printed pages, all packed with helpful suggestion, illustration, and incident, ready for use particularly by Christian Endeavor and Sunday school leaders. Some of the chapter headings are: "The Bible in the Missionary Meeting," "The Missionary Library," "Music in the Missionary Meeting," "Prayer in the Missionary Meeting," "How to Interest the Individual," "The Mission Study Class," "Missions in the Sunday School," "The Money Problem," "Missionary Training in the Home."

There can be no better way of feeding the missionary purpose than by using such books for careful study. The obstacles of indifference, ignorance, and absorption in lesser things, which confront every true missionary leader, will only give way when young people who are in places of privilege and power give time and thought in personal preparation for efficient leadership.

Sunrise in the Sunrise Kingdom

Foreign Mission Study Course for Young People

THE mission study text-book adopted by the American Board for Congregational Endeavor Societies and other groups of young people is reviewed and advertised elsewhere in this issue under the above title. This book has been chosen also for use by the Epworth Leagues of the country and the young people's societies of many other denominations. This fact is of importance, because in local and district conferences and conventions of young people, as well as state gatherings, uniform plans for promoting mission study can be discussed and adopted.

"Sunrise in the Sunrise Kingdom" is the fifth book in the series being produced for young people's classes. It is now on sale by the Department for Young People. In order to procure the following helps, orders must be sent as directed in the advertisement. Attention is here called to "Princely Men in the Heavenly Kingdom," by H. P. Beach, a biographical course on China for such as prefer that field, and "Child Life in Mission Lands," by R. E. Diffendorfer, for classes of children below fourteen years of age. These and all other text-books or literature for missionary work among young people may be ordered through the American Board.

The extra helps for leaders and classes using "Sunrise in the Sunrise Kingdom" are: "Historical Sketch of Japan Mission of the American Board," retailing for ten cents, but sent free with every paper or cloth copy of the text-book ordered through the American Board; "Present Day Aspects of Missions in Japan," free on application; "Thirty Eventful Years in Japan," by Dr. M. L. Gordon, thirty cents; outline map of Japan on paper, fifteen cents a single copy; and the Japan program for the missionary meeting of September 25, now in course of preparation. Printed suggestions to leaders on the text will be sent to all teachers whose classes are enrolled in the office of the Young People's Department, and who agree to keep and forward a record of attendance.

Congregational leaders will be glad to know of a special Japan mission study reference library, published by the Young People's Missionary Movement and sold by the Department for Young People. The collection will contain between seven and ten of the best reference books on Japan, and will sell for five dollars.

Preparations for starting classes should be made, if possible, prior to September 1. Special leaflets containing suggestions to committee chairmen and members will be sent to any who may apply.

The Silver Bay Conference

As we go to press the enrollment for the Silver Bay Conference of the Young People's Missionary Movement, to be held from July 22–31, is quite in advance of the enrollment for last year, and there is every expectation of a large and profitable meeting. The usual amount of time is to be given to Bible study and the training of leaders in methods of promoting missionary knowledge and interest. The afternoons are to be given to rest and recreation. A large number of prominent speakers are to be on hand to represent different organizations and the various forms of missionary work. Testimonials as to the result of the conference of the previous year are of such a character as to lead the churches and young people's societies desiring well-trained leaders to avail themselves of the opportunity to send representatives to this conference.

A STORY FROM CHINA

Chinese Hearers of the Gospel

By Rev. W. L. Beard, of Foochow

WHAT classes in China are most easily impressed with the gospel? From what trades do church members mostly come? These questions are great favorites with the people among whom a returned missionary from China finds himself while in the home land.

At present it is impossible to select any class or classes of the people in Fukien, in which province are our Foochow, Shao-wu, and Ing-hok stations, and say they are more impressionable than others. I have never met, nor do I remember to have heard of, a converted beggar or vagabond. This is likely due to my limited experience. But men of practically every other class are found in the Fukien church.

Representatives of almost every trade and profession greet each other with the Christian salutation, "*Bing-ang*" (peace). In church the banker sits beside the fish peddler. The literary graduate of the first degree, which corresponds to our B.A., wears embroidered shoes, silk trousers, a long gown, and a silk cap, while the man at his right on Sunday morning was plowing on Saturday his own, or it may be the graduate's, rice field. He wears no shoes, no stockings, no hat. His coat and trousers are his only clothes, and these are made of coarse homespun cotton cloth dyed blue.

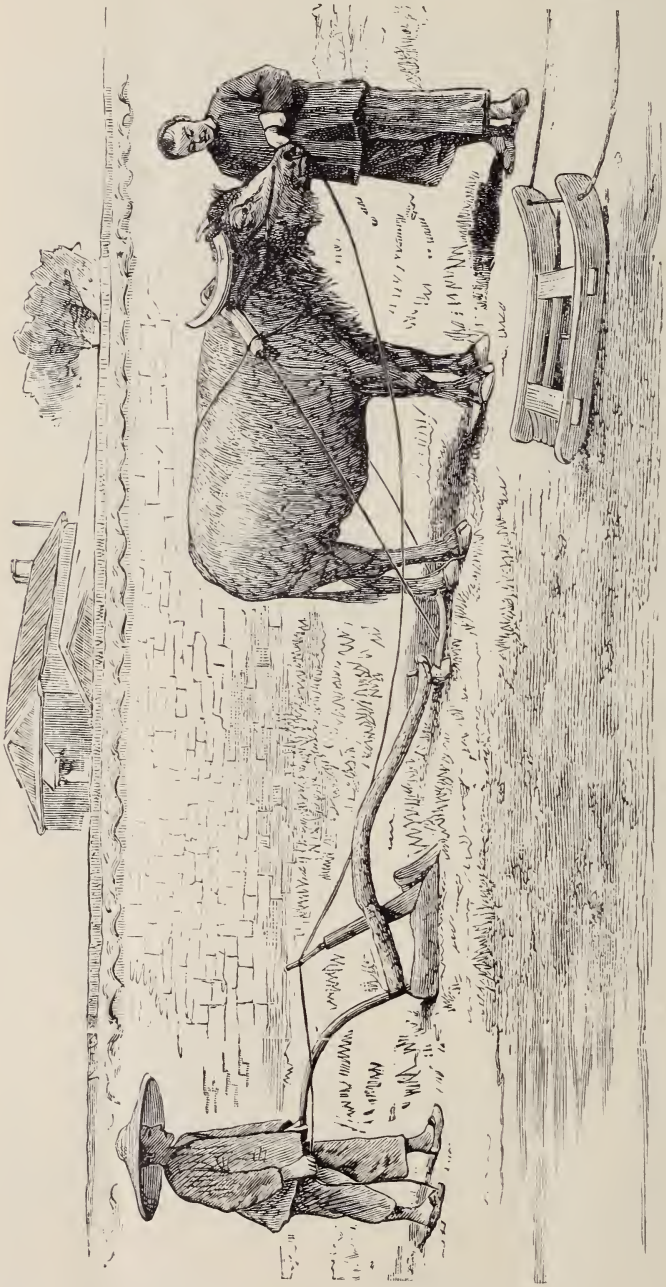
A CHRISTIAN CHINESE SCHOOL AT FOOCHOW

THE FARMER'S HIRED MAN CARRYING FERTILIZER

The man holding the plow represents a large and important element in the Fukien church. You will enjoy a visit to his farm. This particular farm is near Gak Liang in the Ing-hok field. It consists of about four acres on the side of a mountain and lies at an angle of nearly thirty degrees. The house stands on a plot of ground that has been leveled off in the center of the farm. There are three rooms — a kitchen, bedroom, and parlor. The farm tools form an important part of the parlor furniture. The farmer's wife meets us at the door, and tells us her husband is in the field at work. She hastens to bring us the tea and insists that we be seated. In ten minutes she brings to each of us a bowl of steaming vermicelli capped with a poached egg. While we eat she tells us about the stock on the farm and the condition of the crops. The husband employs one man to help him on the farm. This man's wages are ten cents a day and board during the busy season only. The farmer closes his house on Sunday, and with his family attends church at Gak Liang, over a mile distant. His subscription to the salary of his preacher is five dollars a year. This is the same as fifty dollars for a farmer in relatively the same circumstances in America.

In the next seat are the proprietor of an iron foundry, the head of a bakery, a fisherman, and a barber. The foundryman pays two dollars per

month toward the salary of his pastor. Some eight of his workmen are to be found on Sunday morning in the same audience as himself and his family. The baker's part toward his pastor's salary has for several years been twelve



A CHINESE FARMER

dollars yearly. In 1902 he gave fifty dollars toward a new church building. The fishermen who use the boats in the foreground of the next picture live in the village around the point of rocks. About thirty of them are church mem-

bers and they bear most of the church's expenses. The evangelist and pastor's helper of the first church in Foochow suburbs was a barber. He is a barber still. His salary has been paid by the church since January, 1897. But each Saturday afternoon you will find him "piecing out" this salary by shaving men's heads in preparation for the Sabbath.

In other parts of the audience you will see a carpenter, a mason, a blacksmith, other smiths, a school teacher, a doctor, a soldier, a subordinate official, and the whole round of merchants except those who deal in idols or material used in idol worship, and a few of these even are regular attendants at some of the church services.

Merchants and farmers and artisans form the backbone of the Fukien churches. With them are their wives, mothers, daughters, and sisters. And it is well for these churches that, as a rule, the whole family, or a large part of it, are to be found in the church. One seldom sees deeper joy than is to be found on the face of a young man as his wife, mother, and uncle join the church at the same communion, or of another young man as he sees his father, mother, and brother witness for Christ on the same day. Father and mother do not attempt to conceal their pride as sons and daughters publicly confess their faith in God.

As one looks into the faces of these men, women, and children that make up these audiences, he has a new revelation — all his own — that the good tidings proclaimed by the angels at Christ's birth, and reproclaimed by these Chinese preachers, has in it that which fits the proud literary man's need and makes him a humble, loving, and lovable brother, fits equally well the need of the poor, ignorant laborer, who knows not one Chinese character, nor how to write his own name, transforming him into a firm, true *man*, who lives out the gospel which he preaches to every one whom he meets.

The gospel does not look for "classes" in China, neither does it look for "trades." It seeks hearts without reference to class or trade, and it is finding them every day.

FISHING BOATS. JUNKS IN REAR

Letters from the Missions

Japan Mission

THE DOSHISHA

DR. LEARNED reports that the only interruption to their work arises from the drain upon the purses of the people who are absorbed in efforts to aid the soldiers and their families. This cripples Christian and benevolent enterprises in various directions. Under date of May 7, he writes: —

"The Doshisha is thriving finely, and not for many years have I been so hopeful in regard to it. It means a great deal for such an institution to have a live man at the head of it. For many years the school was governed by the faculty, with Mr. Neesima as a sort of constitutional sovereign, who reigns but does not rule. As that was outgrown in time, the plan was adopted of having a council chosen by the faculty, which had an extensive power, capable sometimes of hampering the executive as well as of helping him. For several years the real head of the school has been the officer whom I should call manager (*kanji*), one which is found in almost every Japanese organization, and whose title it is rather hard to translate into English. This has been Mr. Otsuka for several years, a most excellent man, and most untiring and self-sacrificing in his work for the school, and who now remains as head monitor and teacher of ethics.

"Now the council and the *kanji* are both abolished, and the president, Mr. Shimomura, governs the school through and with the deans of the four departments (the academic, the collegiate, the theological, and the girls' school). These four, in fact, form a cabinet, with whose help and through whom the president governs the school. Such a plan might give opportunity for an unwise president to do more harm, and it has some disadvantages; but I am inclined to think it is the best system for this school, at least in its present condition, and it gives the president full opportunity to work for the school. Already the change is marked, and I think the improvement will be greater and greater. Naturally the dean of the academic department, that being so much the largest in numbers, has the most important place under the president, and it is fortunate that so strong a man as Dr. Nakasoko is able and willing to take that place. The addresses at morning prayers are certainly more uniformly profitable under the new plan of reading the Bible in system; at present we are reading in the book of Proverbs.

"The number of pupils in the academic department is 355; in the collegiate, 22; in the theological, 22. A year ago the numbers were 333, 13, and 16."

* * *

Marathi Mission

THE ANNUAL REPORT

THE report of the past year comes to us in a comely pamphlet of sixty-two pages, edited by Rev. William Hazen, and presents in an interesting way detailed accounts of a very varied and successful work accomplished under the care of the thirty-seven missionaries on the field. They have resided at eight principal stations, connected with which are 138 outstations, with a force of 568 native Christian helpers, of whom twenty-five are pastors and eleven ordained preachers. Enrolled in the fifty-nine churches are 6,205 communicants, 3,229 catechumens, and 4,702 baptized children, mak-

ing a Christian community of 14,136. After the sad accounts of recent years as to famine and plague it is pleasant to read the following statement: —

"There is no doubt that the condition of the people is in general improving. The famine is well over, and the people have shown remarkable recuperative power. Grain has sold during the past year at an unprecedentedly low price, and it has not been difficult for any one willing to work to obtain a living. The plague, however, continues its ravages with scarcely any abatement, and is a great hindrance to mission work. During the past year, though not so severe in the cities as the previous season, it has been more widely prevalent in the districts, visiting every village, including many which have formerly been exempt, and everywhere reaping its harvest of human lives. The presence of the epidemic compels the closing of schools, scatters communities, and breaks up the work established in any village. It gives rise to suspicion, unfriendliness, and selfishness. It is matter for great thanksgiving that our Christian communities are in general so free from the disease, and that the children in our boarding schools are preserved from it. The plague season is, however, a time of great anxiety for those who have charge of such institutions. A large amount of inoculation as a preventive has been done in Ahmednagar, the Christian people especially taking this precaution, and the good results have been apparent."

It is impossible to transfer to these pages the detailed accounts of the manifold activities in which the mission is engaged. The churches at Bombay and Ahmednagar are now erecting new and large edifices, more adequate to their needs, while Vadala has already dedicated its new house of worship, seating 900.

SUNDAY SCHOOLS AND CHRISTIAN ENDEAVOR

Of these two branches of work the report says: —

"The Sunday school is one of the chief agencies for religious instruction of the young. Connected with all the common schools are Sunday schools, to which not only children but older people come. By means of pictures, cards, and hymns, the teacher tries to interest and instruct. Each station has also its large Sunday schools and, in many cases, numerous branches carried on by the church, often with the assistance of missionaries, though not under their direct supervision. The number of Sunday schools reported for 1903 is 194; teachers, 474; Christian pupils, 6,795; non-Christian pupils, 4,318; total, 11,130, a gain of over 1,000 from the previous year.

"Much interest is manifested in the examination, conducted each year by the India Sunday School Union, upon the lessons studied during the first six months of the year. A goodly number of pupils pass in the written and *viva voce* examinations of different grades, and the result is a considerable encouragement to Bible study."

Dr. R. A. Hume writes: —

"In my opinion the Christian Endeavor idea and organization are more needed in India than in America. The reasons are that (1) here there being less enlightenment and capacity for activity without leadership, the Christian community has the more need of help from such organizations as the Christian Endeavor, with its appointed activities and committees and Bible readings and prayer meetings, etc.; (2) here there being less of inherited and experimental Christian sentiment and life, there is the more need of the devotional aids which Christian Endeavor supplies, and of the spiritual help which comes from regular but unpaid service. Because of such lacks here it is not strange that Christian Endeavor does not flourish of itself among ordinary Indian Christians. But in schools and homes for famine children it easily takes root and flourishes.

"In September there was a very successful annual convention of the Christian Endeavor Union of Western India for three days, at Ahmednagar. Delegates came from various centers. Because no building was large enough for all who wished to attend, sometimes simultaneous meetings were held in different buildings. For the same reason one large mass meeting was held in the local theater, at which about eighteen hundred persons were present. A considerable part of this large company marched to and from the theater in procession, singing and carrying many banners. This great procession took place on the day after small processions of Hindus had paraded the streets on a Hindu holiday. The contrast in size and in manners between the Hindu and Christian processions made a considerable impression on the city.

"The Bombay Presidency Union was organized in 1901. It has been the means of doing much good in stimulating the interest in the old societies and in starting new ones. At present there are about forty societies in the presidency, of which thirty-one are in the Marathi Mission. Rev. S. V. Karmarkar is president of the union."

EDUCATION

Under this heading the mission reports one theological seminary, two high schools, nineteen station and boarding schools, and 160 common schools, having a total of 7,965 pupils. Of the high school at Ahmednagar, where industrial training is made to serve in the development of Christian character, Mr. Smith writes: —

"'Not things, but men,' was the motto hung up in the first workshop in 1891, and it has never been out of sight or mind since. Examinations and fine workmanship are tests of efficiency and of earnest, honest effort, and as such are insisted upon; but they are regarded, after all, as only the means to the end, which is appreciably nearer than it was a year ago. Perhaps in no department of the school is this advance in performance so marked as in the Hostel, where 200 boys have lived for a year without a serious case of discipline, though the regulations are strict enough, perhaps, to delight the heart of an old-fashioned disciplinarian. In a country where both the name and the idea of 'discipline' are unknown, where license and disorder are the twin tyrants of every home, the difficulty of regulating the daily life of so many boys under one roof has been a formidable one: but it has been overcome, and we have a household where rules are obeyed with alacrity, and where the master in charge is more loved than feared. Forty-four boys were admitted to the church during the year, of whom thirty-one are the children of Hindu parents, and we have kept back a number of others who were eager to confess their faith in Christ. Greater caution than ever is needed since the famine in allowing children to confess Christ. Promises are so easily made and performance is so difficult of attainment. The early impulses of childhood are so often borne down by the conservatism of home and friends and the pervading influence of a low and vicious environment!"

The reports of the girls' boarding schools as well as of the common schools show a vast amount of labor bestowed by the missionaries, both male and female, upon this branch of the work, with most cheering results, indicating growing interest on the part of the pupils and the several communities. Industrial work has a growing place in the plans of the mission. Mr. Winsor writes of the school at Sirur: —

"In industrial training it has been our idea to enforce the idea of self-help as applied to individuals as well as to communities. To raise the depressed and backward classes by industrial training in connection with Christian instruction is so clearly the true way for the full

development of the man, that the marvel is that it was not sooner adopted in missionary work. A recent visitor, Surgeon Colonel Channon, deputy sanitary commissioner, writes of the school as follows: 'I was really astonished to observe how that despised and rejected class, the Mahars, had advanced in knowledge and appearance. I was particularly struck with their cleanliness and decent appearance, such a contrast to the squalid people met with in the country. The boys' physique is excellent. They are fed well, and I was glad to observe a well laid out playground. The workshops are admirably equipped, and the work turned out was in several instances brilliant.' These boys are taught by experienced teachers in drawing, carpentry, carving, turning, and blacksmithing. When they go forth, they find places quite readily and command good wages. The school costs from $800 to $1,200 a year, none of which comes from the appropriations of the Board."

WORK FOR WOMEN

The chapter devoted to women's work is most interesting. Miss Abbott writes of a widows' home at Bombay, which, though receiving no financial aid from the mission, is doing true missionary work, more than thirty of its inmates having become Christians. Mrs. Churchill writes of the value of the Chapin Home at Ahmednagar, where young widows and homeless women are cared for and taught. The work of the Bible-women seems to have been constant and rewarding. Mrs. Winsor writes of what these women have done at Sirur: —

"Sixty-four, of whom forty are Hindu women, have daily learned verses and hymns in Sirur station; at the stations about, other classes of Christian and Hindu women are daily studying the Word of God, *i. e.*, not only *listening* to it, but actually studying, and preparing for examination, which I take at appointed times. At the first outbreak of the plague, of course every one all around was afraid of us from Sirur, and would not on any account allow any Bible-woman to come into their villages! But as the plague progressed, and not an adult Christian had it, the heathen began to say: 'Why! these people have a charmed life! Let us know how. Let them come!' Yes, *Come!* is now the word, all about us. At K——, only the other day, two of our workers were, at the very earnest entreaty of Kunbi women, taken into the village and told by a large group of women that they, these heathen, had not a bit of faith in their own gods, and 'they wished they *could* be relieved from the *superstitions*.' But 'oh!' they said, 'it comes down upon us like a heavy weight from our own ancestors. How did *you* get free?'"

MEDICAL AND PUBLICATION WORK

The death of Dr. George Harding and the leaving of Dr. Emily Bissell have seriously affected the medical work; nevertheless, there is a report of 29,711 patients treated at the four stations of Bombay, Satara, Sholapur, and Ahmednagar. At the last named station a new hospital has been completed, though not yet furnished for use. The plague has interrupted the work at the dispensaries, inasmuch as the people in their fear of contagion fled from the towns to the fields.

The publication of the *Dnyanodaya* and the *Balbodhmewa* has been continued. Dr. Abbott writes of the former: —

"The unique position which the *Dnyanodaya* holds comes from its long and regular existence since 1842, from its being the only Anglo-Marathi Christian weekly, from its unsectarian character, from its reception into homes of all Christian denominations, and from its wide circulation among non-Christians. The English portion represents the foreign missionary point of view, the

Marathi portion the Indian Christian point of view. Over a hundred native libraries have asked for the paper, and are receiving it. The object of the paper is, first, evangelical, by the presentation of Christian truth interpreted according to the best light that reverent scholarship can throw upon it; and secondly, the edification of the Christian church. That the objects of the paper are being fulfilled, there have been many evidences through the year."

The Columbian Press has not been active during the year, owing to the protracted illness of Mr. Bruce. Dr. Abbott has given much time as a member of the revision committee, appointed by the British and Foreign Bible Society, to the revision of the Marathi Bible, the work having been brought down to the last chapter of Ephesians.

THE FAMINE CHILDREN

The work of relief for children made orphans by the famine of 1900 has by no means ceased, and the burden of care falling upon the missionaries is still heavy. Thanks are expressed to the *Christian Herald*, of New York, for aid during the past year, amounting to above $7,500, and to Miss Emily C. Wheeler, who, as agent of the organization for Indian and Armenian Relief, has sent to India $4,784. The report says: —

"The children in all our orphanages appear to have improved in health with each year of their stay. At the same time they are growing physically, mentally, and morally. Many have already been received into the churches, and others are in training for church membership in catechumen classes. The first stages of the education of many of them are completed, and they are beginning to fill up our high and middle schools. With special industrial training, some are already prepared to earn an honest living, and others capable of further technical and practical instruction will in future years be ready to fill positions of usefulness. Whatever their special work may be, we confidently expect that all will be true missionaries."

Madura Mission

CONFESSING CHRIST

Mr. Elwood writes from Palani: —

"I had an interesting visit to some of my villages last week. While I was in America a catechist wrote me that certain boys in his school were waiting until I returned so that they might be received into the church by me. So one evening last week it was my privilege to baptize two young men from that school. The teacher, a fellow-worker, and I examined the two young men, and also a woman and her daughter, and so far as I could see they were worthy to be received. My fellow-worker, who has just finished his seminary course, preached a good sermon, and many Hindus were present. We had the communion after admitting the four new members. One other boy who wanted to join is not yet of age, but he will be faithful. His brother, fearing he would be baptized, came and called him out. Three high caste boys have now been received into the church in that village and two more are ready, and now the two women have come also from the higher class. I am glad to see the break in the caste walls.

"I visited the village of Veryapur, lately transferred from the charge of the Dindigul missionary, because it is clearly in this station. There is a poorly paid catechist there — two dollars a month being his munificent income; but he is a faithful worker and is doing a good work. There are many families now, scattered about over a rather large territory, who have become Christians, and

they have a host of relatives, and we are quite likely to have a large accession from them during the year. I am glad to see the work taking hold in so many different places, for where the light begins to shine others are drawn to Christ. After returning from the hills, I hope to go into the center of that region and receive to church membership those who are ready, and try and reach many others."

ACCESSIONS

Mr. Holton, of Manamadura, under date of May 16, reports: —

"There have been encouraging accessions throughout the station; in one village of each pastorate several families have come to be enrolled and placed under Christian instruction. Nine families came in one village where, for the last two years, there has been a great persecution laid upon some recent converts by their landlords, the village officials. Heavy as it has been, its only effect has been to strengthen their faith and to increase their numbers. Thus God makes the wrath of men to praise him.

"On April 7 the Manamadura church held its harvest festival and annual meeting, the largest and best in its history, certainly of late years. The attendance was large and from all parts of the pastorate; the addresses, singing, and attention were excellent; the offering amounted to about 150 rupees, the largest ever received. The equivalent of this sum is fifty dollars; but when it is remembered that it takes a man four days, and a woman over six, to earn a rupee by field labor, and that this represents over 750 days' work, it means as much as $1,000 would to the average country church at home. And this offering is in addition to the regular weekly ones, and the extra effort that the church is making to build a much needed stone wall about its premises. The communion service at the close of the day welcomed six new members, and was followed by the settlement of a misunderstanding between two of our helpers in the school. When we parted at one o'clock the following morning, the pastor told me it was the happiest day of his five years' pastorate.

"The growth of our congregations is not without its responsibilities and cares; it means that more catechists and teachers must be hired; more houses, schools, and churches must be built and repaired for them; and this on appropriations very materially cut down from last year, because other stations have had more growth and greater needs. But we do not regret our children's needs for more food and larger clothes. We are hiring new catechists and teachers in the faith that the work is the Lord's, and that he will see that it is maintained. The children in the orphanage have all been quite well; two or three have been taken by relatives or friends to study in other schools. We are admitting to the boarding school all that ask to be allowed to come, on the condition that they be willing to work, and thus help to pay for their food, clothes, books, and tuition. It is out of this condition that our farm work has grown."

North China Mission

PREPARING FOR A FURLOUGH

Miss Porter, having stood by the work during all turmoils of recent years in North China, has now come to the United States for her much needed furlough, and specially to be with her brother, Dr. Henry D. Porter, who is an invalid in California. Writing while on the voyage homeward, she speaks of some farewell visits she made: —

"I had the privilege of six weeks of evangelistic work in the Peking, Pao-

ting-fu, and Shantung outstations. Going by railroad as far as I could, I traveled several hundred miles by cart, and made the return trip from Pangchuang by boat. It was most touching to see the delight of the Shantung villagers at such a farewell visit. I told them I had come half for myself and half to carry word direct from them to 'Pastor Porter' — my brother Henry. They lavished upon me the affection and gratitude for both. Everywhere the same assurances of their unfailing love and prayers for their suffering pastor, and again and again the sad cry: 'Oh, he sacrificed himself for us that Boxer year. Night and day his door was open to us, and we did not realize that *he* never had any rest.' I know how true it is, and could only assure them that the Master, who *did* see all that was hidden from us, permitted it.

"Everywhere, in almost every individual station, there are tokens of a fresh life. Dr. and Mrs. Smith are carrying their heavy cares unfalteringly, the Misses Wyckoff growing in power, and the Drs. Tucker bringing new elements of strength to the station. The illness of Miss Miner, during my absence in the country, tested Miss Reed under unaccustomed responsibilities and proved the helpfulness of our young native teachers. I found them all brave and cheerful."

AMONG THE OUTSTATIONS OF PEKING

Dr. Ament reports a tour made in the month of April: —

"Mrs. Ament and I have just returned from the most delightful and refreshing country trip we have yet taken in China. Though we were gone a month or more we did not begin to more than touch most of our stations. We first stopped at Liang Hsiang, a city just this side of Cho Chou and a place we shall long remember, since all our Christians there were killed, except one old man. For this reason the place is the last in which we have begun the process of rehabilitation. We shall have enlarged premises here, and contract was given for buildings which will accommodate schools, Bible-woman, preacher, etc. Calling on the official, he said that if we should establish a school where Western knowledge was taught, he would be glad to send his son to the school. If he does, it would mean the support of the gentry and the popularity of the school. Hence we are looking out for the proper man for this important place.

"Only a few miles away is the village of Pu An Tun (Broad Peace), where we have had work for years, but until lately in rather reduced condition. A warm-hearted but rather uneducated man is the preacher here, but he seems to have secured the respect of the people by his kindness and genuine zeal for the gospel. We were more than pleased with the fine audiences here and the presence from many villages of inquirers. The school contains fourteen fine boys, and is a stronghold for good. Our chapel here is the old village temple, but as the village is practically Christian they do not feel the loss very acutely. In view of the losses in this village from Boxers and other thieves, I succeeded in securing from the magistrate immunity from the taxes for support of soldiers and the necessity of supplying carts for transportation. As the villages here are near the great road north and south, these calls for carts had been frequent. The people were duly grateful for this relief, and it had much to do in making the village practically a Christian one. A good Endeavor Society is sustained here, and the chapel is really a popular club house for the people. Two other villages in Liang Hsiang expect to start schools at a near date, in one village a well-to-do recent convert putting up the school building at his own charges.

"The school at Pu An Tun is entirely self-supporting, and at no village do we

promise more than one-half the salary of the teacher. We were pleased while here to have a call from a village in Cho Chou (Chang Tien) for a Christian teacher, whom we were glad to have on hand, in this place where the people have the entire funds in hand for the support of the school. For fear the Catholics would force them to start a Catholic school, of their own free will they took this money and deposited it with the preacher in Cho Chou. We have now three Christian schools manned by Christian teachers, and they are all self-supporting.

"Going southwest from Cho Chou, we made a brief stop at Ping Ting and then on to Nan Meng, where there has been an organized church several years. The pastor, Hoong, has never been heard from since the Boxer troubles, though we have no evidence that he was killed. The preacher now here is Deacon Liu of the Cho Chou church, who was crippled for life by injuries received in 1900. He is a well-informed man, though not a scholar, and has won the confidence and affection of the people in a wonderful way. The premises purchased last year are well adapted for our purposes. The boys' school is prosperous, and has fourteen fine lads. This school is supported entirely by the church. We hope also that this year the church will be able to do something on the preacher's salary. Petty persecutions have annoyed them here, the roots of bitterness going back to Boxer days. We trust they are now happily settled, and the people are ready for a magnificent campaign in the coming year. The good cheer and general hopefulness which surround this station make it specially attractive and in marked contrast with its past history.

"Going one stage south, we came to the little city of Pao-ting (same name as capital of the province), and were surprised on entering our premises to hear so many children's voices. It proved to be the new school which had been established by the young helper. The teacher and boys are none of them Christians, but they are to study our books, and the atmosphere of the place is Christian and they have daily prayers. With the aid of a native doctor, a man of special abilities and a student of the truth, an opium refuge has been opened in the rear rooms of the chapel, and up to the present over twenty men have left off opium, and all claim that the reform is genuine. Most of these men are from the best families in the city. Several of them have expressed a desire to be Christians, and two were received as probationers. The first convert at this new station was baptized on this visit. His mother had opposed him, but she was persuaded to attend the meeting when he was baptized, had pleasant talks with the ladies (Miss Porter was with us), and when we came to leave she gave every indication of a change in her opinions.

"On the edge of the Wen An plain is the little village of the Fan Family. Dr. Blodget gave it his loving care and prayerful interest, and if he can look down from his heavenly home he certainly will be most pleased to see the fine new chapel and complete apparatus for Christian work now in their possession. Sorrowful to relate, we have no satisfactory man for this field, and the Sabbath services are in the care of the Bible-woman, Mrs. Hung, wife of the former pastor at Nan Meng. She does as well as she can under the circumstances, but the people are not wholly satisfied with her ministrations. But the work grows, contributions are generous, and there are several probationers. On Sunday there was a large gathering of over a hundred people, and nine persons were baptized. Near by is the government school, started by the local official, making the school as open to Christians as to others. The school is about equally divided between the two

classes. The teacher is very friendly and always brings his boys to the service, if there is a man to preach."

Dr. Ament speaks of other places visited, in all of which he found much that was encouraging. The special need is for teachers to care for the schools which are or easily might be organized. On this tour several schools were started and some new ones visited and thirty-one people were baptized.

Miscellany

BIBLIOGRAPHICAL

Dux Christus: An Outline Study of Japan. By William Elliot Griffis, D.D. The Macmillan Company, New York. Thirty cents in paper covers.

This is the fourth volume in the series of the United Studies of Missions, issued under the auspices of the Woman's Missionary Societies of our six great evangelical denominations. It appears at a time when Japan is attracting the attention of the whole world. The committee in charge of these studies announces that the sales of the three preceding "Outlines" have amounted to 150,000 copies, and they hope that the new volume will find as warm a welcome.

Nothing could be more timely than the present study of the Sunrise Kingdom, of its history, of its people, and of the progress of the gospel, which has been such an important factor in the making of the new Japan. It is a stirring and fascinating story, and no one could be found better qualified to tell it than Dr. Griffis, who was the first foreigner called in 1868, at the suggestion of Dr. Verbeck, that noble missionary pioneer, as one of a faculty of four "to assist in relaying the foundations of the empire" by planning for a system of national education.

Dr. Griffis saw the old feudal system in all its horrors, being on the ground before a single national school had been started, an army, navy, or postal service created, or a Christian church organized. A long residence and an enthusiastic interest in the country and its evangelization have made him familiar with all phases of the national character and life, and with the progress of the missionary work. His previous writings on this subject are widely known, and the present book does not fall below them in interest. It may be read with profit, not only by the great constituency for which it was prepared, but by any who feel the thrill of admiration and sympathy for a remarkable people engaged in a brave struggle.

Their history, beginning with the rude feudalism of 400 A.D., is briefly and brightly outlined, as are also the national traits, the social life, the physical environment, the industries, and the religions. There are abundant references for wider reading, and suggestions of themes for discussion. The six chapters are headed as follows: 1. The Island Empire. 2. The Making of the Nation. 3. The Religions of Japan. 4. Modern Christian Missions. 5. Woman's Work for Woman. 6. Forces in the Conflict. Each chapter is followed by "Literary Illustrations" — quotations from various writers upon the topics under consideration — and they form an interesting and valuable addition.

The effect left upon the mind of the reader is twofold: a deepened sense of the moral night of Japan, so far as it is still unenlightened by the gospel of the Son of God, and a great joy in what has been accomplished in so short a time by the noble and devoted company of Christian workers. May this study inspire in Christian hearts at home a more earnest purpose to do our full part in bringing in the day, already dawning, of full redemption.

Notes for the Month

Special Topics for Prayer

For the nations now at war in the far East: that the conflict may be shortened, and that the issue may be for the furtherance of Christ's kingdom.

For a blessing to attend the many conferences of students and missionaries during the present summer: that new plans of service may be formed and new energy imparted to all who are seeking divine strength and guidance in connection with missionary work.

For the treasury of the Board: that the remaining weeks of the financial year may reveal a determined purpose on the part of individuals and churches to supply the means necessary for the maintenance of our missionary work.

Arrivals in this Country

May 3. At New York, Miss Frances B. Patterson, of the North China Mission.

May 27. At San Francisco, Dr. and Mrs. C. R. Hager, of the South China Mission; also Rev. and Mrs. George D. Wilder, of the North China Mission.

June 8. At San Francisco, Rev. Dr. and Mrs. J. D. Davis, of the Japan Mission.

June 9. At New York, Miss Cornelia Judson, of the Japan Mission.

June 13. At Boston, Rev. Lyman Bartlett and Miss Cornelia S. Bartlett, of the Western Turkey Mission.

June 14. At New York, Rev. and Mrs. Lewis Bond, of the European Turkey Mission.

June —. At Victoria, B. C., Miss Mary H. Porter, of the North China Mission.

Departures

July 5. From Boston, Dr. William O. Ballantine, returning to the Marathi Mission.

July 7. From New York, Mr. and Mrs. Henry A. Neipp, to join the West Central African Mission. (See page 315.)

July 16. From New York, Rev. and Mrs. Alden H. Clark, to join the Marathi Mission. (See page 314.)

On June 25, Mr. Ernest W. Riggs sailed from New York, on his way to Harpoot, Turkey, where he is to assist temporarily in Euphrates College.

Ordinations

July 7. At Rutland, Vt., Mr. Ernest A. Yarrow, under appointment to the Eastern Turkey Mission.

July 10. At Keene, N. H., Mr. Charles A. Stanley, Jr., under appointment to the Foochow Mission.

Marriages

June —. At Marietta, O., Mr. Charles A. Stanley, Jr., and Miss Louise C. Hathaway, under appointment to the Foochow Mission.

July 13. At Athens, Pa., Rev. Henry H. Riggs, president of Euphrates College, Harpoot, and Miss Annie C. Tracy, daughter of Rev. Dr. C. C. Tracy, of Marsovan, Western Turkey.

Donations Received in June

MAINE

Auburn, High-st. Cong. ch.	19 00	
Bangor, 1st Parish Cong. ch., toward support missionary, 75; Central Cong. ch., for do., 75; Hammond-st. Cong. ch., for do., 75,	225 00	
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Orland, Y. P. S. C. E., for native work, Shao-wu Station, China,	25 00	
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Woodfords, Cong. ch.	5 20	—371 20

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Hampton, Cong. ch., 7.61; Y. P. S. C. E., toward support Rev. J. H. Pettee, 10,	17 61	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 50; Louise C. Smith and friend, for work in Foochow, 30,	80 00	
North Weare, Cong. ch.	2 00	
Pittsfield, Cong. ch.	9 00	
Tamworth, Rev. C. C. Torrey,	5 00	
West Lebanon, Cong. ch.	9 55	—126 46

Legacies.— Tilton, Mrs. Clara Brown, through Cong. ch. 143 19

269 65

VERMONT

Barton, Cong. ch., toward support Rev. R. Thomson, 27 92
Bondville, G. N. Cressy, 5 15
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Clarendon, Cong. ch., care Rev. E. A. Yarrow, 5 00
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Dorset, Mrs. Marcia B. Fuller, 5 00
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North Troy, Cong. ch., toward support Rev. R. Thomson, 30 00
South Troy, Cong. ch., toward support Rev. R. Thomson, 3 50
Underhill, Cong. ch. 10 00
West Charleston, Cong. ch., toward support Rev. R. Thomson, 20 00
Westfield, Cong. ch., toward support Rev. R. Thomson, 22 00——429 74

MASSACHUSETTS

Abington, 1st Cong. ch. 18 50
Adams, Cong. ch., toward support Rev. A. E. Le Roy, 300 00
Andover, John F. Kimball, 15 00
Arlington, Cong. ch., A member, 10 00
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Brockton, Lincoln Cong. ch., 2; S. P. Alden, 10; Mrs. E. J. Kingsbury, .30, 12 30
Brookline, Friend, 1 00
Campello, Wm. Nason, 5 00
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Dighton, Rev. F. J. Noyes, 1 00
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Easton, Evan. Cong. ch. 18 57
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Norwich, E. H. Linnell, M.D. 5 00
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Portland, Friend, 10 00
Prospect, Cong. ch. 13 00
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 25 00
Salem, Cong. ch. 32 08
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 23 68
Scotland, Cong. ch. 1 00
Somers, Cong. ch. 12 60
Stony Creek, Cong. ch. 3 50
Terryville, Four friends, for native preacher, East Central Africa, 62 00
Thomaston, 1st Cong. ch. 32 26
Torringford, C. Hopkins Barber, 25
Torrington, Center Cong. ch., of which 5 for work in Monastir, 100 00
Unionville, Y. P. S. C. E., for Shaowu Station, 30 00
West Hartford, Mrs. O. P. Talcott, 22 00
West Haven, 1st Cong. ch. 30 48
West Woodstock, C. E. H. 8 00—2,109 74

Legacies.—Hartford, Dwight Loomis, by Wm. J. Thompson and Jennie G. Loomis, Ex'rs, 1,000 00
Milford, Elizabeth Fowler, by Theodore Thompson, Adm'r, 100 00
New Haven, Miss Lucy Murray, by L. W. Beecher, 6 00—1,106 00

3,215 74

NEW YORK

Albany, Friend, 25 00
Brooklyn, Flatbush Cong. ch., 37.26; South Cong. ch., 22.91; South Cong. Mission, 15; Puritan Cong. ch., 12.01; Park Cong. ch., 1.25; Friend, 25, 113 43
Buffalo, Mrs. S. C. Whittemore, for schools in India, 32 00
Clifton Springs, Mrs. I. G. Bliss, 5 00
Deer River, Cong. ch. 4 66
Homer, Cong. ch., toward support Rev. J. D. Taylor, 50 00
Honeoye, Cong. ch. 19 00
Little Valley, Cong. ch. 4 11
Middletown, C. J. Everson, 10; Chas. D. Hanford, 5, 15 00
Mt. Vernon, Mrs. F. M. Bean, 1 00
New York, Christ Cong. ch., 44.38; D. Willis James, 5,000; Chas. Dana, to const. DAVID F. MERRITT, Montclair, N. J., H. M., 100; Homer N. Lockwood, 25; Rev. W. C. Conant, 4.25; Mrs. Peter McCartee, 2, 5,175 63
Patchogue, 1st Cong. ch. 32 77
Seneca Falls, 1st Cong. ch. 8 00
Sherburne, Cong. ch. 425 49
Sidney, 1st Cong. ch. 43 00
———, Friend, in Central New York, 40 00—5,994 09

NEW JERSEY

East Orange, Mrs. J. A. Hulskamper, 25 00
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 199 09
Newark, Belleville-av. Y. P. S. C. E., for native preacher, Madura, 10 00
River Edge, Rev. Henry Lewis, 1 00——235 09

PENNSYLVANIA

Guy's Mills, Woman's Miss. Soc. 3 00
Leetonia, I. H. White, 40 00
Pittsburg, Puritan Cong. ch. 3 00
Tunkhannock, Friend, 150 00
Wilkesbarre, D. W. Hughes, 1 00——197 00

DISTRICT OF COLUMBIA

Washington, Howard University, Livingstone Miss. Soc., for work in Africa, 7 61

NORTH CAROLINA

Haywood, Cong. ch. 2 00
Little Mills, Cong. ch. 2 00——4 00

SOUTH CAROLINA

Chester, Wm. G. Nichols, for work, Foochow, 70 00

GEORGIA

Atlanta, Central Y. P. S. C. E., for native worker, Japan, 30 00
Trinity, Cypress Slash Sab. sch., for East Central Africa, 2 00——32 00

FLORIDA

Hampton, B. E. Van Buren, 5 00
Orange City, Rev. J. C. Halleday, 10 00——15 00

TENNESSEE

Bonair, "Two," 1 00
Nashville, Union Cong. ch. in Fisk University, Miss. Soc., for the Madura Mission, 6 00——7 00

MISSOURI

Cole Camp, Cong. ch. 19 50

OHIO

Ashland, J. O. Jennings, 10 00
Cleveland, Hough-av. Cong. ch. 32 89
Garrettsville, Mr. and Mrs. H. N. Merwin, 10 00
Newark, Plymouth Cong. ch. 5 50
Oberlin, Y. M. and Y. W. C. A., Oberlin College, toward support Paul L. Corbin, 1,000; Mrs. Lydia Lord Davis, 10; C. H. Browning, M.D., 5, 1,015 00
Toledo, Birmingham Y. P. S. C. E., toward support Rev. and Mrs. J. H. Dickson, 25 00—1,098 39

ILLINOIS

Alto Pass, Cong. ch. 11 00
Carpentersville, Cong. ch., 4.16; Rev. and Mrs. J. D. Wyckoff, 20, 24 16
Champaign, Cong. ch. 60 70
Chicago, Millard-av. Cong. ch., 31.20; Leavitt-st. Cong. ch., add'l, 27.50; Summerdale Cong. ch., 24.12; Douglas Park Cong. ch., 20; Warren-av. Cong. ch., 18.51; University Cong. ch., 7; Mr. and Mrs. I. K. Hamil-

ton, 300; Miss Flora Anderson and family, for Adams Theol. Sch., 7.50; Chicago, Theol. Sem., toward support Rev. C. N. Ransom, 1, 436 83
Dundee, Cong. ch. 44 18
Englewood, No. Cong. ch. 28 75
Gridley, Cong ch. 7 30
Hoopeston, Rev. Dana Sherrill, 10 00
Joy Prairie, Cong. ch. 94 00
Morris, Cong. ch. 6 50
Naperville, Cong. ch. 20 00
Oak Park, 1st Cong. ch., toward support Dr. W. A. Hemingway, 185; 2d Cong. ch., toward support Rev. C. A. Nelson, 62.32; 3d Cong. ch., toward support Dr. W. A. Hemingway, 10, 257 32
Odell, Cong. ch. 38 25
Pecatonica, R. E. Short, 200 00
Peru, Cong. ch. 14 00
Rockford, 1st Cong. ch. 28 56
Shabbona, Cong. ch. 21 20
Sterling, Cong. ch. 50 00
West Chicago, Cong. Sab. sch., for native worker, Foochow, 15 00
Wheaton, Henry L. Kellogg, for missions in China, 3 00
Winnetka, 1st Cong. ch. 100 00—1,470 75

MICHIGAN

Detroit, Fort-st. Cong. ch., 4.20; Fred W. Chamberlin, for native teacher, Ceylon, 30, 34 20
Grand Rapids, Plymouth Cong. ch. Miss. Soc., for native catechist, Madura, 7 80
Jackson, 1st Cong. ch. 62 49
Lansing, Plymouth Cong. ch. 9 81
Northport, Wm. Gill, 376 70
Olivet, Cong. ch. 50 00
Romeo, Mary A. Dickinson, by E. B. Dickinson, 26 00
Stanton, 1st Cong. ch. 50 00—617 00

WISCONSIN

Arena, 2d Cong. ch. 6 00
Beloit, 1st Cong. ch. 70 00
Brandon, Mrs. E. S. Jones, 1; Bertha A. Pinkerton, 1, 2 60
Dartford, Cong. ch. 13 75
Delavan, Cong. ch. 12 93
Eau Claire, 2d Cong. ch., for native worker, 8 00
Edgerton, Cong. ch. 6 14
Ellington, Cong. ch. 3 00
Fond du Lac, 1st Cong. ch. 81 67
Fort Atkinson, Cong. ch. 6 25
Huron, 1st Cong. ch. 2 20
Martin, Cong. ch. 1 40
Milwaukee, Plymouth Cong. ch. 50 00
Oshkosh, Plymouth Cong. ch. 79 66
Thorp, People's Cong. ch. of Bobb's Mills, 2 40
Wausau, Mrs. A. H. Deddock, 50
West Rosendale, Cong. ch. 6 50—352 40

IOWA

Anita, Ladies' Miss. Soc., for student, Samokov, 17 00
Avoca, Ger. Cong. ch. 5 00
Clarion, Cong. ch. 7 00
Decorah, Cong. ch. 22 43
Eldora, 1st Cong. ch. 70 00
Fayette, Cong. ch. 9 00
Grinnell, Y. P. S. C. E., toward support Rev. E. E. Aiken, 5 00
Mason City, 1st Cong. ch. 100 94
Prairie City, Cong. ch. 9 72
Pleasant Grove, Cong. ch. 7 06
Sioux City, 1st Cong. ch., toward support Rev. and Mrs. H. M. Irwin, 51 00—304 15
Legacies.—Cedar Rapids, Caroline A. Rice, by J. S. Anderson, Ex'r, 155 69
459 84

MINNESOTA

Minneapolis, 1st Cong. ch., 300; Plymouth Cong. ch., 100, 400 00
Northfield, Thank-offering, 100 00
Rochester, Cong. ch. 43 13
St. Paul, Olivet Cong. ch., for work in Turkey, and to const. Mrs. D. F. Brooks, H. M., 122; St. Anthony Park Cong. ch., 32.80, 154 80—697 93

KANSAS

Sterling, Cong. ch. 8 57
Wellsville, Cong. ch. 15 00—23 57

NEBRASKA

Bruning, Cong. ch. 2 35
Chadron, Through L. M. Oberkotter, 2 50
Creighton, Cong. ch. 8 50
Thedford, Cong. ch. 18 46—31 81

CALIFORNIA

Avalon, Cong. ch. 10 50
Los Angeles, R. A. Harris, for medical work in China, 10; O. S. Adams, 5, 15 00
Nordhoff, Mrs. Jane R. Gelett, 5 00
Norwalk, Bethany Cong. ch. 2 90
Oakland, Rev. F. B. Perkins, 10 00
Pasadena, Mrs. John W. Keese, 50 00
Reno, Cong. ch., add'l, 10
San Francisco, 1st Cong. ch., toward support Dr. H. H. Atkinson, 200; Pastors' Union, 7; Mrs. Caleb Sadler, 5, 212 00
San Lorenzo, Union Cong. ch. 6 55
Santa Cruz, 1st Cong. ch., Mary E. Morgan, for native preacher, Madura, 30 00—342 05

OREGON

Portland, 1st Cong. ch. 49 05

COLORADO

Boulder, 1st Cong. ch. 10 00
Denver, 3d Cong. Sab. sch., Young Men's class, for native worker in Marsovan, 40 00
Hayden, Cong. ch. 12 25—62 25

WASHINGTON

Bellingham, 1st Cong. ch., to const. Chas. Seneca Teel, H. M. 100 00

SOUTH DAKOTA

Yankton, 1st Cong. ch. 12 00

MONTANA

Livingston, Holbrook Cong. ch. and C. E. Soc., toward support Mr. and Mrs. C. C. Fuller, 30 50

IDAHO

Hope, Cong. ch. 3 01
Mullan, Cong. ch. 1 50—4 51

WYOMING

Sheridan, Cong. ch. 25 45

From the Canada Congregational Foreign Missionary Society
Rev. Wm. T. Gunn, Embro, Ontario, Canada *Treasurer*, 900 00

TERRITORY OF HAWAII

Kamuela, Cong. ch., 11; E. W. Lyons, 10,	21 00	
Hilo, 1st Foreign ch.	10 15	
Kohala, Cong. ch.	2 50	
Kalaupapa, Molokai, Cong. ch.	4 00	
Konawaena, Cong. ch.	1 00	
Laupahoehoe, Cong. ch.	1 00	
Lihue, Mrs. Mary S. Rice,	10 00	
Makawao, Protestant ch.	25 00	
Puula, Cong. ch.	10 00	84 65

MISSION WORK FOR WOMEN

From Woman's Board of Missions

Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part,	13,276 88	
For sundry missions in part (omitted, May *Herald*),	13,276 88	
(Aux. Manhattan ch., N. Y.), toward support Mrs. F. B. Bridgman,	24 25	26,578 01

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 3,700 00

30,278 01

MISSION SCHOOL ENTERPRISE

Maine. — Newcastle, 2d Cong. Sab. sch.	6 20
New Hampshire. — Hanover Center, Y. P. S. C. E., 1; Nashua, 1st Cong. Sab. sch., 12.80,	13 80
Vermont. — Wilmington, Y. P. S. C. E.	3 00
Massachusetts. — Boston, 2d Cong. Sab. sch. (Dorchester), 25; do., Pilgrim Cong. Sab. sch. (Dorchester), 11.60; do., Village Cong. Sab. sch., do., 5; do., Walnut-av. Cong. Sab. sch. (Roxbury), 15.06; Campello, South Cong. Sab. sch., 15.50; Charlton, Y. P. S. C. E., 5; Fall River, Central Cong. Sab. sch., 39.80; Fitchburg, Ger. Cong. Sab. sch., 5.50; Lakeville, Precinct Cong. Sab. sch., 4.58; Lynn, North ch. Sab. sch., 3.83; Marlboro, Union Cong. Sab. sch., 10; No. Leominster, Y. P. S. C. E., 2; Oakham, Cong. Sab. sch., 6; So. Framingham, Grace Cong. Sab. sch., 14.91,	163 78
Connecticut. — Abington, Y. P. S. C. E., 3.50; Bridgeport, South Cong. Sab. sch., 39.44; Groton, Cong. Sab. sch., 3,	45 94
New York. — Binghamton, Plymouth Cong. Sab. sch., 3; Brooklyn, Clinton-av. Cong. ch., Boys' Mission Band, 50; do., Sab. sch. of the ch. of the Pilgrims, 25; New York, Olivet Cong. Sab. sch., 50,	128 00
Pennsylvania. — Le Raysville, Y. P. S. C. E.	1 62
Florida. — Martin, Cong. Sab. sch.	2 44
Alabama. — Beloit, Y. P. S. C. E., for India, 3; East Tallassee, Cong. Sab. sch., 3.14; Marion, Cong. Sab. sch., 1,	7 14
Tennessee. — Mountain Junction, Union Sab. sch., 5; Nashville, Sab. sch. of Union Cong. ch. in Fisk University, 5.50,	10 50
Illinois. — Aurora, New England Y. P. S. C. E., 5; Chicago, Fellowship Cong. Sab. sch., 14.30; do., Millard-av. Cong. Sab. sch., 8.63,	27 93
Wisconsin. — Washburn, Y. P. S. C. E., 6.26, and Jun. C. E. Soc., 1.50; West Rosendale, C. E. Soc., 5,	12 76
Minnesota. — Elmdale, Cong. Sab. sch.	3 00
Kansas. — Vienna, Cong. Sab. sch.	1 00
California. — San Francisco, Y. P. S. C. E. of 4th Cong. ch.	1 10
Colorado. — Longmont, 1st Cong. Sab. sch.	10 43
Washington. — Ritzville, Ger. Zion Y. P. S. C. E.	8 10
Idaho. — Weiser, Jun. C. E. Soc.	2 00
	448 74

FOR SUPPORT OF YOUNG MISSIONARIES

Illinois. — Algonquin, Y. P. S. C. E., 2; Aurora, 1st Y. P. S. C. E., 10; Champaign, Y. P. S. C. E., 4.74; Dwight, do., 10; Elgin, 1st Y. P. S. C. E., 10; Gridley, Y. P. S. C. E., 5; Stillman Valley, do., 10, all for MacLachlan Fund,	51 74
Michigan. — Addison, Y. P. S. C. E., 1; Ann Arbor, do., 10; Jackson, do., 5; St. Joseph, do., 5, all for Lee Fund,	21 00
Wisconsin. — Whitewater, Y. P. S. C. E., for Olds Fund,	5 00
Iowa. — Council Bluffs, Y. P. S. C. E., 2.50; Grinnell, do., 5; Humeston, do., 2.50; Manchester, do., 12.50; Salem, do., 5; Victor, do., 3.53, all for White Fund,	31 03
Minnesota. — Ortonville, Jun. C. E. Soc., for Haskell Fund,	8 00
Nebraska. — Ogalalla, Y. P. S. C. E., 5; Omaha Hillside, Y. P. S. C. E., 5; Santee, Pilgrim Y. P. S. C. E., 9, all for Haskell Fund,	19 00
North Dakota. — Amenia, Y. P. S. C. E., 3; Crary, do., 6, both for Haskell Fund,	9 00
South Dakota. — Mitchell, Y. P. S. C. E., for Haskell Fund,	5 00
	149 77

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS

Maine. — Portland, 2d Parish ch., Mr. and Mrs. A. S. Fuller, for work, care Rev. H. C. Hazen,	40 00
New Hampshire. — Epping, Jun. C. E. Soc., for work, care Rev. C. N. Ransom, 5; Meriden, Y. P. S. C. E. of Kimball Union Academy, for native teacher, care Rev. J. S. Chandler, 25; No. Chichester, Mrs. Jas. Richmond, 2.32, and Clara C. Richmond, 1, for students, care Rev. T. D. Christie; Tamworth, Rev. C. C. Torrey, for Ponasang Hospital, 5,	38 32
Vermont. — St. Johnsbury, So. Cong. Sab. sch., for schools, care Rev. H. N. Barnum,	20 00
Massachusetts. — Amherst, class of '89, Amherst College, for use of Rev. E. Fairbank, 150; Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 2; do., Miss. A. F. Stillson, for work, care Rev. H. D. Goodenough, 2; Bradford, Kingsbury Y. P. S. C. E., for pupil, India, 12; Brockton, Alice L. Snow, for Boys' School building at Ing-hok, 5; East Northfield, Y. W. C. A., Northfield Sem., of which 25 for work, care Miss N. N. Russell, 25 for pupil, care Miss Fidelia Phelps, and 25 for pupil, care Rev. J. S. Chandler, 75; Everett, Washburn Y. P. S. C. E., 1st Cong. ch., for native helper, care Rev. E. P. Holton, 25; do., Int. C. E. Soc. of 1st Cong. ch., for work, care Rev. E. P. Holton, 15; Fall River, Miss Eunice A. Lyman, for pupil, Marathi, 5; Fitchburg, Jun. C. E. Soc., Rollstone Cong. ch., for work, care Rev. H. K. Wingate, 5; Gloucester, Trinity ch., Friends, for native teacher, Marathi, 35; Holyoke, 2d Cong. ch., Friday Club, for use of Miss S. R. Howland, 5; Lowell, Highland ch., Kindergarten Sab. sch., 2, and Jun. C. E. Soc., 5, for native helper, care Rev. R. A. Hume; Lynn, Central Y. P. S. C. E., for student, care Rev. H. N. Barnum, 6; Mt. Hermon, Mt. Hermon ch., for native teacher, care Rev. G. A. Wilder, 50; do., do., through Miss E. M. Stone, for oven, for Thes. Orph. and Indus. Sch., 25; Newton, H. A. Wilder, for Okayama Orph., 100; Stoneham, Y. P. S. C. E., for native preacher, care Rev. H. S. Galt, 25; Winchendon, do., for pupil, care Miss E. M. Blakely, 5; ———, Miss C. H. Murdock, for student aid, care Mrs. G. H. Hubbard, 10,	564 00
Connecticut. — Abington, Y. P. S. C. E., for pupil, care Rev. W. L. Beard, 20; Deep River, Cong. Sab. sch., Prim. Dept.,	

for work, care Rev. G. M. Rowland, 20; Meriden, 1st Cong. Sab. sch., for work, care Rev. C. R. Hager, 10; New London, Mrs. J. N. Harris, for Okayama Orphanage, 100, and for publication work, care Rev. G. F. Herrick, 100; West Haven, 1st Y. P. S. C. E., for native worker, Foochow, 24, 274 00

NEW YORK. — Briar Cliff Manor, Girls' Sch., by Mrs. M. L. Dow, for work, care Miss T. L. Huntington, 100; Brooklyn, Penny Aid Soc., for use of Mrs. Otis Cary, 22.54; do., Rev. W. S. Woolworth, for publication work, care Rev. G. F. Herrick, 5; Canandaigua, Rev. L. T. Reed, for publication work, care Rev. G. F. Herrick, 10; Mannsville, Cong. ch., for work, care Rev. W. L. Beard, 30; Perry Center, Y. P. S. C. E. and friend, for native preacher, Ing-hok, 50; Tarrytown, Friend, for publication work, Constantinople, 100; Union Falls, Mrs. Lyman, through *Christian Herald*, for publication work, care Rev. G. F. Herrick, 20, 337 54

NEW JERSEY. — East Orange, 1st Y. P. S. C. E., for Bible-reader, care Rev. W. S. Dodd, 20; Glen Ridge, Cong. ch., Mr. Fairchild, thank-offering, for work, care Dr. F. Van Allen, 100; do., Mrs. Susan F. Campbell, for native preacher, India, 12.50, 132 50

PENNSYLVANIA. — Lansford, Ladies' Miss. Soc., for work, care Rev. W. N. Chambers, 20; Philadelphia, S. D. Jordan, for Lend-a-hand Fund, Ceylon, 5; Wayne, Coll. by a friend for school, care Miss Alice P. Adams, 300, 325 00

VIRGINIA. — Hampton, Sab. sch. of Hampton Inst., for work, care Rev. J. H. House, 45 00

FLORIDA. — Eustis, Mr. and Mrs. E. L. Ferran, for Boys' Boarding Sch., Ing-hok, 10 00

TENNESSEE. — Nashville, Union Cong. ch., in Fisk University, for use of Rev. H. J. Bennett, 10 00

MISSOURI. — La Belle, H. B. Yacoubi, for school at Albistan, 105 60

OHIO. — Jefferson, Rev. L. J. Luethi, for publication work, care Rev. G. F. Herrick, 5; Oberlin, Coll. by Mrs. F. J. Hurlburt toward organ, care Rev. W. M. Stover, .50, 5 50

ILLINOIS. — Canton, Maria Dewey, for work, care Mrs. H. D. Thom, 25; Chicago, St. Paul's Union ch., Longwood, for work, care Rev. W. S. Ament, 25; do., S. P. E., for work, care Mrs. W. L. Curtis, 6; do., care Miss Alice P. Adams, 3; do., care Mrs. D. W. Learned, 1; do., Grace Cong. ch., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 5; do., Grace Cong. Sab. sch., J. A. Werner's class, for do., 6.25; do., In memory of H. B. H., for publication work, care Rev. G. F. Herrick, 5; do., Salem Evan. Cong. ch., for work, care Rev. R. Winsor, 3.75; do., Juniors Northwestern Division, for pupil, care Rev. G. C. Raynolds, 1.26; Polo, Independent Presb. Sab. sch., for school in Harpoot, 25; Waukegan, Y P. S. C. E., for native worker, care Rev. R. Winsor, 5, 111 26

MICHIGAN. — Bridgman, Y. P. S. C. E., for pupil, care Rev. L. O. Lee, 12.60; Holland, Y. P. S. C. E. of Hope Reformed ch., for Ch. Building Fund, care Rev. J. J. Banninga, 17.80, 30 40

WISCONSIN. — Ft. Atkinson, Cong. Sab. sch., for orphan, care Mrs. James Smith, 5; Milwaukee, Plymouth Y. P. S. C. E., for pupil in India, 15, 20 00

IOWA. — Grinnell, Cong. ch. ladies, toward piano for Mrs. E. E. Aiken, 10 50

MINNESOTA. — St. Paul, St. Anthony Park Cong. ch., for school, care Rev. F. E. Jeffery, 40 00

NEBRASKA. — McCook, Ger. Cong. ch., Conrad Amen, for use of Miss J. L. Graf, 5 00

CALIFORNIA. — San Francisco, Katharine Winslow, for hospital work, care Dr. H. H. Atkinson, 5 00

COLORADO. — Colorado Springs, Mrs. M. C. Gile, for Wales Scholarship, care Rev. E. Fairbank, 10; Cripple Creek, Woman's Miss. Soc., for pupil, care Rev. T. T. Holway, 14, 24 00

OREGON. — Salem, 1st Cong. Sab. sch., for work, care Rev. G. P. Knapp, 35 00

MONTANA. — Bozeman, G. M. Fuller, for native teacher, care Mr. C. C. Fuller, 30 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

Rev. Wm. T. Gunn, Embro, Ontario, Canada, *Treasurer*

For boys, care Rev. W. T. Currie,	177 28	
For use of Rev. W. T. Currie,	80 00	
For slates at Chiyuka sch.	6 00	—263 28

TURKEY. — Marash, Armenian friends, Int. Theol. Sem. Fund, for Marash Theol. Sem. 52 00

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For Jun. C. E. Soc., care Miss H. L. Cole,	1 00	
For work, care Miss L. Farnham,	25 00	
For work, care Miss L. Foreman,	26 40	
For Adana Hospital,	25 00	
For work, care Mrs. R. S. Stapleton,	30 00	
For work, care Miss H. Seymour,	25 00	
For work, care Mrs. G. C. Raynolds,	5 00	
For work, care Mrs. G. C. Raynolds,	6 50	
For work, care Mrs. R. Winsor,	5 00	
For work, care Rev. L. S. Gates,	15 00	
For work, care Rev. H. G. Bissell,	36 00	
For work, care Miss Jean P. Gordon,	15 00	
For work, care Miss Jean P. Gordon,	15 00	
For work, care Mrs. E. S. Hume,	2 00	
For use of Rev. D. S. Herrick,	5 00	
For Capron Hall Cottages,	5 00	
For work, care Miss B. B. Noyes,	25 00	
For work, care Rev. J. C. Perkins,	10 00	
For Dudley Memorial ch., Foochow,	22 00	
For new chapel, Pao-ting-fu,	16 25	
For pupil, care Rev. A. H. Smith,	5 00	
For Okayama Orphanage,	1 00	—321 15

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For work, in Marsovan,	13 10	
For pupil, care Miss J. L. Graf,	7 63	
For use of Miss A. Fenenga,	15 00	
For pupil, care Miss E. M. Swift,	30 00	—65 73
		2,920 78
Donations received in June,		40,945 73
Legacies received in June,		2,197 94
		43,143 67

Total from September 1, 1903, to June 30, 1904, Donations, $423,866.46; Legacies, $69,597.69 = $493,464.15.

THE NEW MISSIONARY VESSEL

MAINE. — Bangor, Hammond-st Cong. Sab. sch., .50; Belfast, Maria D. Peirce and Frances Johnson, 1; Blue Hill, Cong. Sab. sch., 2.20; Brewer, Miss Estelle M. Robinson and others, 4; Bridgton, Mrs. E. C. Lowell, .10; Miss Gertrude Lewis, .10, and Ruth Lewis, .10; Cornish, Cong. Sab. sch., Prim. Dept., 1.80; Dennysville, Cong. Sab. sch., 4.80; Eastport, do., 2.60;

Gorham, 1st Parish Sab. sch., 7.10; Harpswell Center, Cong. Sab. sch., 2.10; Houlton, 1st Cong. Sab. sch., .80; Machias, Center-st. Cong. Sab. sch., 14.50; Orland, Cong. Sab. sch. 2.60; Otisfield, do., 1; Portland, State-st. Cong. Sab. sch., 25; do., St. Lawrence, Cong. Sab. sch., 20; do., Seamen's Bethel, Cong. Sab. sch., 20; do., West Cong. Sab. sch., 6; Richmond, Cong. Sab. sch., 1.50; Rockland, do., 6.70; Rockport, do., 23; Sandy Point, do., 2.50; So. Freeport, do., 5; So. Gardiner, do., 3.50; So. Portland, do., 2.50; Temple, do., 3.30; Turner, do., 2.80; Wells, 2d Cong. Sab. sch., 2, 169 10

New Hampshire.—Campton, Cong. Sab. sch., 4.30; Charlestown, Cong. Sab. sch., 2; Chester, do., 8.80; Derry, do., .20; Dover, 1st Cong. Sab. sch., 16.20; East Alstead, Cong. Sab. sch., 1; East Sullivan, do., Home Dept., 2; Greenland, Cong. Sab. sch., 5; Hanover, Dartmouth College, Sab. sch., 13.85; Haverhill, Cong. Sab. sch., 2.40; Keene, do., .20; Lyme, do., 6.75; Manchester, Franklin-st. Cong. Sab. sch., 25; do., So. Main-st. Cong. Sab. sch., 12.10; Merrimack, Cong. Sab. sch., 1.80; Milton, do., 3; Nashua, 1st Cong. Sab. sch., 20; No. Hampton, Cong. Sab. sch., 1; Northwood, do., 5; Pittsfield, do., 4.30; Portsmouth, North Cong. Sab. sch., 2.40; Smithville, Cong. Sab. sch., 4.10; Swanzey, do., .60; Tamworth, do., 5; Wilton, do., 2.50, 149 50

Vermont.—Barnet, Cong. ch. and Sab. sch., 7.20; Bellows Falls, A. H. Heermance, 1; Bennington Center, Cong. Sab. sch., 5; Chelsea, do., 5.30; East Barnet, do., 2; Guilford, do., 2.50; Island Pond, do., 3; Jericho, Rev. Wilbur Rand, 1; Newfane, Cong. Sab. sch., 10; North Pownal, do., 2.50; Post Mills, do., 2; St. Johnsbury, No. Cong. Sab. sch., 14.10; do., So. Cong. Sab. sch., 12; Saxton's River, Cong. Sab. sch., 4; Well's River, do., 4.90, 76 50

Massachusetts.—Amherst, 1st Cong. Sab. sch., 16.59; Ashfield, Cong. Sab. sch., 6.30; Auburndale, Mrs. Martha B. Hazen, 1; Beachmont, Trinity Cong. Sab. sch., 5.20; Boston, Central Cong. Sab. sch. (Jamaica Plain), 28.65; do., Central Cong. Sab. sch. (Dorchester), 10.70; do., Village ch. Cong. Sab. sch., 10; do., Union Cong. Sab. sch., 7.80; do., Mt. Vernon Cong. Sab. sch., of which 5 toward organ, 6; do., So. Evan. Cong. ch., Young People's Union, 4; do., Dudley-st. Baptist Sab. sch., Miss Edmands' class, 1.50; do., Friends, by Mr. F. A. Gardiner, for organ, 70.50; do., Mrs. H. B. Babcock, 1; do., D. R. Knight, .50; Brookline, Geo. B. Cutts and Dorothy M. Cutts, 1; Buckland, Cong. Sab. sch., 6.70; Cambridge, 1st Cong. Sab. sch., 32.50; do., Prospect-st. Cong. Sab. sch., 21.60; Chelsea, 1st Cong. Sab. sch., 14 50; do., 3d Cong. Sab. sch., 1; Clinton, 1st Cong. Sab. sch., 25; Concord, Trinity Cong. Sab. sch., .10; Dalton, Cong. Sab. sch., 23.90; Dennis, Union Sab. sch., 5; Enfield, Cong. Sab. sch., 16.80; Everett, Mystic Side Sab. sch., 8, and Y. P. S. C. E., 2; Falmouth, 1st Cong. Sab. sch., 10.80; Fitchburg, Rollstone Cong. Sab. sch., 5.80; Granby, do., 7; Hampden, Ida Warren, 3.50; Harvard, Cong. Sab. sch., 2.10; Harwich, 1st Cong. Sab. sch., 10; Haverhill, Union Cong. Sab. sch., 10; do., West Cong. Sab. sch., 1; Holbrook, Cong. Sab. sch., 1.60; Ipswich, So. Cong. Sab. sch., 2; Lakeville, Precinct Sab. sch., 5; Lancaster, Evan. Sab. sch., Jun. Dept., 13; Leicester, John Nelson Memorial Sab. sch., 5; Leominster, Ortho. Cong. Sab. sch., 15.40; Leverett, 1st Cong. Sab. sch., 4; Lexington, Hancock Sab. sch., 10; Leyden, H. B. Griffiths, .10, W. D. Griffiths, .10, R. B. Griffiths, .10; Littleton, Cong. Sab. sch., 3.00; Lowell, by Marian S. Foster, 20.73; do., French Cong. Sab. sch., 5; Malden, 1st Cong. Sab. sch., Prim. Dept., .40; Mansfield, Cong. Sab. sch., 5.65; Melrose Highlands, Cong. Sab. sch., Old Ladies' Class, 2.10; Middleboro, Central Cong. Sab. sch., 20; Millbury, 1st Cong. Sab. sch., 4.20; Milton, 1st Evan. Cong. Sab. sch., .60; Natick, 1st Cong. Sab. sch., 20; New Bedford, No. Cong. Sab. sch., Helen M. Leonard, .40; Newton, Eliot Cong. ch., 1; Newton Center, Roger F. Gardiner, 1; No. Amherst, Cong. Sab. sch., 6.30; Northboro, Evan. Cong. Sab. sch., 2; Norwood, 1st Cong. Sab. sch., 25; Oxford, No. Cong. ch. Busy Bee Band, 2; Paxton, Cong. Sab. sch., .80; Peabody, So. Cong. Sab. sch., 10; Peru, Cong. Sab. sch., 1; Plymouth, ch. of the Pilgrims Cong. Sab. sch., 15; Quincy Point, Cong. Sab. sch., Mrs. Pollard's class, 2; Raynham, Cong. Sab. sch., 4.70; Salem, So. Cong. Sab. sch., 8.70; Shirley, Cong. Sab. sch., 4; Southampton, do., 9.30; So. Framingham, Grace Cong. Sab. sch., 32.69; So. Hadley, Cong. Sab. sch., 5.40; So. Weymouth, Old South Cong. Sab. sch., 1.20; Spencer, Young Women's Mission Club, 1.90; Springfield, Olivet Cong. Sab. sch., 10.40; do., Sab. sch. of 1st ch. of Christ, 6.20; Taunton, Union Cong. ch., 20; Topsfield, Cong. Sab. sch., .50; Townsend, Cong. Sab. sch., .30; Turner's Falls, do., 6.90; Wakefield, do., 15.44; Walpole, Cong. Sab. sch., Miss E. C. Allen's class, 1; Waltham, Cong. Sab. sch., 11.10; Wayland, do., 5.03; do., G. Scott Fowler, .20; Wellesley, Cong. Sab. sch., 16.50; Wellesley Hills, 1st Cong. Sab. sch., 10.85; Wenham, Cong. Sab. sch., 20; West Brookfield, do., 1.70; West Gloucester, do., 1; West Medford, do., 4.10; West Peabody, Wm. H. Ferris, .50; Whately, Cong. Sab. sch., 1.70; Whitman, 1st Cong. Sab. sch., 4.80; Wilmington, do., 5; Williamstown, ch. of Christ in the White Oaks, 2; Winchendon, No. Cong. Sab. sch., for organ, 5; Worcester, People's Cong. Sab. sch., .50; Yarmouth, 1st Cong. Sab. sch., 3.80; ———, Friends, .60, 806 13

Rhode Island.—Barrington, Cong. Sab. sch., 11.70; Bristol, 1st Cong. Sab. sch., 20; Chepachet, Cong. Sab. sch., 6.50; East Providence, Riverside Cong. Sab. sch., 2.20; Little Compton, Cong. Sab. sch., 11.40; Providence, Central Cong. Sab. sch., 20; do., Helen S. Lathrop, 2.50; 74 30

Connecticut.—Abington, Cong. Sab. sch., 5.40; Bolton, do., 1.20; Bridgewater, do., 7; Brooklyn, do., 4.30; Burlington, do., 7.20; Clinton, do., 7.10; Danbury, 1st Cong. Sab. sch., Prim. Dept., 10; Falls Village, Cong. Sab. sch., 2; Glastonbury, Frederic R. Dixon, .10; Greenwich, 2d Cong. Sab. sch., 11.40; Hampton, Cong. Sab. sch., .10; Hartford, Asylum Hill, Cong. Sab. sch., 31; do., Wethersfield-av. Cong. Sab. sch., 6.10; Litchfield, Cong. Sab. sch., 10.20; Meriden, 1st Cong. Sab. sch., 38.03; do., Center Cong. Sab. sch., 10.60; Middlebury, Cong. Sab. sch., 10; New Haven, Davenport Cong. Sab. sch., 20; do., Plymouth Cong. Sab. sch., 15; do., Howard-av. Cong. Sab. sch., 12.05; do., L. E. Porter, .10, and W. Q. Porter, .10; New London, 1st ch. of Christ Cong. Sab. sch., 3; Norwich, Broadway Cong. Sab. sch., 14.15; Old Lyme, Cong. Sab. sch., 5; Plainville, do., 7; do., H. A. Frisbie, 1.25; Plymouth, Cong. Sab. sch., .20; Pomfret, do., 14.20; Putnam, Cong. Sab. sch., Emma J. Kinney's class, 1.50; Rocky Hill, Cong. Sab. sch., 3.30; Sherman, do., 11.40; Somersville, do., .10; Suffield, do., .10; Talcottville, do., 15; Terryville, do., 30.50; Torrington, Center Cong. Sab. sch., 6.30; Waterbury, 2d Cong. Sab. sch., 1; West Cornwall, J. N. Rogers, .10; West Haven, 1st Cong. Sab. sch., 10;

Windham, Cong. Sab. sch., 5; Windsor, 1st Cong. Sab. sch., 3.40; Windsor Locks, Cong. Sab. sch., 5, 346 48

NEW YORK. — Brooklyn, Clinton-av. Cong. ch., Boys' Mission Band, 25; do., Wm. S. Woolworth, Jr., 5, and Anna Belle Woolworth, 5; do., Pilgrim chapel, Cong. Sab. sch., Miss McCartee's class, 1; Churchville. Cong. Sab. sch., 7.10; Clifton Springs, Friends, 41.20; Crown Point, Cong. Sab. sch., 2.50: Franklin, do., 8.25; Ithaca, do., .40; Java, do., 2; Mount Sinai, do., 5; Newburgh, 1st Cong. Sab. sch., 3.35; New York, Trinity Cong. Sab. sch., 6; Rocky Point, Cong. Sab. sch., 2; Sherburne, 1st Cong. Sab. sch., .20; Tarrytown, Friend, 100; Walton, Cong. Sab. sch., 1.70; West Bloomfield, do., 8.40; West Winfield, Immanuel Cong. Sab. sch., 8.45; Woodville, N. Wood, Jr., 3 80, 236 35

NEW JERSEY. — Chatham, Stanley Cong. Sab. sch., 11; Newark, Belleville-av. Cong. Sab. sch., 7.55; Passaic, 1st Cong. Sab. sch., 3.50, 22 05

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SOUTH CAROLINA. — Charleston, Circular Cong. Sab. sch. 7 50

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ARKANSAS. — Gentry, Cong. Sab. sch. 1 80

TEXAS. — Helena, Cong. Sab. sch. 5 10

KENTUCKY. — Berea, 1st Cong. Sab. sch., 1; Newport, York-st. Cong. ch. and Sab. sch., 20, 21 00

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